The Scarlet Whore,

The wicked Abominations, horrid Cruelties and Perſecutions of the Pope and Church of ROME diſplayed.

Being a brief Relation of the bloody Practices, and inhuman Tortures, inflicted upon Proteſtants in all Countries where they had Authority and Dominion.

With an Abſtract of the cruel Perſecutions lately exerciſed upon the Proteſtants in France and Savoy, in the Years 1686. and 1687.

Together with a ſhort Account of God's Judgements upon Popiſh Perſecutors.

Publiſhed as a ſeaſonable Warning to all Proteſtants, to inform them what they muſt expect from that bloody Generation of Antichriſtians.

GLASGOW:

Printed and ſold by J. MACNAIR, Printer and Bookſeller below the Black Friars Wynd above the Croſs; and by other Bookſellers in Town and Country. 1779.

Reſt for the heavy-laden, promiſed by our only Lord and Saviour Jeſus Chriſt to all believers, practically diſcourſed upon, by Clement Ellis.

Heaven's vengeance: or, remarkable judgements, upon the tranſgreſſors of each of the ten commandments: with the manifold bleſſings attendant on the obſervance of them. The whole amply illuſtrated in divers memorable examples upon each ſingle head; carefully collected both from ſacred and profane hiſtory. Deſigned for the good of all thoſe who are any way ſollicitous about God's bleſſings, either here or hereafter.

An expoſition of the apoſtles creed, after the manner of Biſhop Pearſon, wherein the truth of the chriſtian religion is fully demonſtrated.

Rules for the preſervation of health. Being the reſult of many years practice. By J. Fothergell. The ſixth edition with additions.

The moral characters of Theophraſtus. Tranſlated from the Greek by the Rev. Henry Gally.

The divine banquet, or ſacramental devotions. Conſiſting of morning and evening prayers, contemplations and hymns for every day in the week, in order to a more ſolemn preparation for the worthy receiving of the holy communion,—Together with brief reſolutions to all thoſe ſcruples and objections uſually alledged for the omiſſion of this important duty. To which is added, The devout chriſtian's daily ſacrifice; or morning and evening prayers for every day, upon ordinary occaſions: With graces.

5 DE60

TO THE
Proteſtant Reader.

THE imminent dangers that we have eſcaped from the curſed principles and practices of the Romiſh faction, who, if they had not been prevented by an amazing providence, deſigned to involve the three nations into popiſh idolatry and French ſlavery, call aloud upon us for the utmoſt praiſe and thankfulneſs to that Almighty Hand that has begun to deliver us, and to beſeech him to perfect the ſame; and doth likewiſe oblige every man to be upon his guard, and to forewarn all proteſtants of the danger of the return of that medley of nonſence, blaſphemy and ſuperſtition; there being very little difference between the popiſh religion and none at all, ſince treaſons, murders, rapes, burnings, perjuries, and all the horrid cruelties hell itſelf can invent, are ſo far from being counted ſins or crimes by that ſynagogue of Satan, that they are oft reckoned meritorious, and that a man deſerves heaven for committing them; there being no ſin unpardonable but that which they falſely call hereſy, or the true worſhip of God according to the ſcriptures: For this they would have turned our land into blood, ſlaughter, and confuſion; for this they would have overthrown our religion, enſlaved our ſouls, or burnt our bodies to aſhes, as they did our anceſtors.

It is difficult to make a draught of this bloody beaſt of Rome, it would be a horrid ſight to draw him in his full proportion; yet take a ſhort view of him ſo as to tremble at the thoughts of what others have ſuffered, and we might have felt had not the Divine Goodneſs diſcovered their black deſigns againſt us.

His eyes are like flames that have conſumed the bodies of many thouſand martyrs; his mouth is like hell gaping for his prey, blood guſhes out of his jaws like rivers, his bloody tuſks are the racks and torturing engines wherewith he grinds the bones of God's ſaints, his tail is armed with the ſtings of ſcorpions wherewith he laſhes ſtates and kingdoms; from his throat belch forth curſes and excommunications, denouncing judgement, hell and deſtruction upon all who oppoſe him.

It is this monſter of perſecution and cruelty that the curſed inſtruments and vaſſals of Rome endeavour to advance in all places where they have power and opportunity, and by this you may judge of their religion and principles; by theſe evil fruits you may gueſs at the tree and what ſpirit they are of; and the deſign of this little book is to give a brief account of the miſchiefs and villanies perpetrated by that Man of ſin, and his agents, upon the ſervants of God, ever ſince he appeared in the world, the like whereof were never acted by heathens, Turks or infidels, neither is a large volume able to contain the tenth part of their horrid Maſſacres and helliſh tortures.

To conclude, *Let this be a looking-glaſs to my honeſt countrymen who have neither money nor time for peruſing greater hiſtories, and let us ſtrive to beat all kind of diviſions and diſagreements between the true followers of the doctrines of the bleſſed Jeſus, and as one man let us by all juſtifiable and lawful methods in our ſeveral places and ſtations oppoſe this armed beaſt of perſecution and tyranny; that we may have cauſe to bleſs the Lord of heaven and earth, and to praiſe him in the congregation.*

INTRODUCTION.

ABOUT five hundred years after the death of our bleſſed Lord and Saviour Jeſus Chriſt, one Phocas (who had murdered Mauritius, emperor of Conſtantin ple, and his children) firſt advanced the biſhops of Rome to be univerſal biſhops and heads of his church; at which time they were endowed with theſe arge poſſeſſions and donations which they call St. Peter's patrimony, and which they falſely aſſert to be the gift of Conſtantine the Great.

After this the church of Rome, growing great, mighty, rich, and proud, at once loſt its humility and purity of religion, and aſſumed politick and tyrannical principles, which cauſed her defiled hands to lay aſide the ſpiritual, and to make uſe of the temporal ſword, which ſhe uſed to the depoſing and murdering of divers kings, princes, and emperors.

I. For after they had once taſted the ſweetneſs of wealth, eaſe, and proſperity, the popes began to ſwell in pride and pomp, and the more they flouriſhed in this world, the more the Holy Spirit of God forſook them, ſo that in a ſhort time thoſe

biſhops, who were poor, mean, indigent, perſecuted, and wanting all things, began to triumph over princes, to tread upon the necks of emperors, and to trample the heads of kings under their uſurped authority. They were carried upon mens ſhoulders in all manner of magnificence, as if the earth was not good enough to bear them; they were honoured as gods on earth; and ſovereign princes, dukes, and lords, &c. went bareheaded before them. And not only ſo, but through their pride and ambition they grew ſo great apoſtates from chriſtians, that of being perſecuted they became perſecutors of others, and at laſt were ſo great enemies to God and religion, that the Pope may now be juſtly reckoned and accounted the Antichriſt, or Man of ſin, ſo long before ſpoken of by St. Paul in 2 Theſſ. ii.

II. This pride and inſolence of the Pope and his clergy appeared in many inſtances, but out of the multitude we ſhall only collect ſome few, to ſhew what ſlavery and bondage both princes and people were formerly ſubject to, under this Antichriſtian yoke. About the year 1158. Frederic, emperor of Germany, marching into Italy, the pope hearing of it went with his clergy to meet him; as ſoon as the emperor ſaw the pope, he alighted from his horſe to receive him, and held the pope's ſtirrup while he alighted alſo, but it ſeems he miſtook the left ſtirrup for the right, at which the pope ſeemed to be very much offended, which the emperor obſerving, he ſmiling told the pope, "That he deſired to be excuſed, ſince he "was not accuſtomed to hold ſtirrups," with which acknowledgement the pope ſeemed to be ſatisfied.

ſatisfied. After this there happened ſome difference between the pope and the emperor, whereupon the pope curſed him, and ſent his letters out againſt him to all the princes Ch[illegible]endom, declaring that he was an accurſed perſon, and ought to be avoided and caſt out of all chriſtian company: He likewiſe ſtirred up his ſubjects in rebellion againſt him. The emperor then marched to Rome to chaſtiſe his pride, but the pope fled to Venice, and the Venetians when required refuſed to ſend him to Frederick, whereupon the emperor ſent his ſon Otho againſt him, with men and ſhips very well furniſhed, but withal charged him by no means to attempt any thing againſt the Venetians, till he himſelf came: But the young man, being full of heat and deſire of glory, ventured to engage the enemy, and was by them overthrown, and himſelf taken priſoner. Upon this misfortune, the compaſſionate father, to releaſe his ſon from captivity and miſery, was forced to ſubmit to whatever conditions of peace the pope ſhould demand; whereby it was at laſt agreed, that the emperor ſhould come into St. Mark's church at Venice, and there, kneeling at the pope's feet, he ſhould receive abſolution and forgiveneſs. This the emperor performed, and the proud pope ſet his foot upon the emperor's neck and repeated that verſe in the pſalm, "Thou ſhalt tread upon lions and adders; the "young lion and the dragon ſhalt thou trample "under foot;" which the pope applied to the emperor; but the emperor anſwered, "Not to "thee, but to Peter is this power given." The pope replied, "Both to me, and to Peter." The

emperor fearing farther quarrels durſt ſay no more; but was abſolved, and his ſon was reſtored to his liberty.

III. Not long after this, in the time of Henry II. one Thomas Becket, archbiſhop of Canterbury, was by his extraordinary pride and inſolence the occaſion of great diſturbance to the king and kingdom: For the king calling his nobles and the clergy together, deſired that ſome clergymen might be called to anſwer for ſeveral villanies by them committed; for it was proved that ſundry perſons had been murdered by their means: To this Thomas Becket would not conſent, which very much diſpleaſed the king, but by the perſuaſion of his brethren he afterwards aſſented; yet being encouraged by the pope he again fell off, and repented of what he had done, which the more enraged the king againſt him: This quarrel continued many years, and the king was ſo tormented by this proud prelate that he once paſſionately cried out, "Will nobody avenge me of "this Becket?" Theſe words were ſpoke in the hearing of ſome gentlemen, four of whom, gueſſing at the king's mind, went to Canterbury, and finding the archbiſhop in the cathedral they ſlew him upon the ſtairs of the altar, and then made their eſcape. This murder was charged upon the king by the pope's legate, and though the king ſwore that he was neither aiding nor conſenting to his death, yet he was forced to kiſs the legate's knee, and ſubmit to ſuch penance as he ſhould appoint; one part whereof was, that he ſhould abſolutely ſubmit to the pope in all ſpiritual matters. And it is likewiſe recorded, that king Henry coming

coming out of France went to Canterbury, and as ſoon as he was in ſight of Thomas Becket's church, he got off his horſe, pulled off his ſhoes and ſtockings, and went barefooted to Becket's tomb, while the ways were ſo ſharp and ſtony that his feet bled as he paſſed along, and when he came there every monk in the cloiſter whipped the king's back with a rod; which ſhews (ſaith the hiſtorian) what ſlavery kings and princes were at that time brought into by the popiſh clergy. The ſame year the city of Canterbury was almoſt burnt down, and Becket's church was entirely conſumed. This Becket was afterward canonized for a ſaint, but a popiſh hiſtorian ſaith of him, "That he was worthy of death and damnation, "for being ſo obſtinate againſt God's miniſter his king.

IV. King John the ſon of Henry II. was likewiſe made ſenſible of the danger of offending the pope; for in the year 1205. the king, being incenſed againſt the clergy who poſſeſſed great benefices and yet neglected their charge, he endeavoured to rectify this and ſome other great miſcarriages about electing biſhops, and ſeveral other things. But the pope fearing he would incroach upon his privileges and gain ſtirred heaven and earth againſt him, excommunicating and curſing him, giving his kingdom to the French king, and ſtirring up his own nobility and people againſt him; ſo that being compaſſed about with enemies on every ſide he was forced to ſubmit to the pope, promiſing to do whatever he ſhould command him: Nay, the king took the crown off his head, and kneeling in the midſt of all his lords and

barons he gave it to Pandulphus the pope's legate, saying "Here I resign up the crown of "the realm of England to the hands of pope In- "nocent III. and lay myself wholly at his mercy "and appointment." Pandulphus took the crown from king John and kept it five days; but restored it again upon his engaging to pay yearly 700 merks for England, and 300 for Ireland, as rent for the said kingdoms. This king John was afterward poisoned by a monk, which was judged such a meritorious act that a mass was directed to be said for the murderer's soul for ever after.

V. Pope Celestine III. standing upon the stairs of St. Peter's church in Rome received an oath from Henry VI. emperor of Germany, and afterward anointed him in the church as he sat in his pontifical chair; and holding the crown between his feet, the emperor bowing his head to the pope's feet received the crown; the empress likewise was crowned in the same manner: The crown being thus put on, the pope immediately kickt it off with his foot, declaring thereby that he could depose him when he pleased.

VI. Nay, to such a height did the popes at last arrive, that they governed all things; emperors and princes have been forced to kneel and kiss their toes; nay, they asserted that kings were slaves and in subjection to them, and that all must be judged by the pope, but he by no man.

=+=+=+=+=+=+=+=+=+=+=

The perſecutions committed by the papiſts upon the Waldenſes and Albingenſes, and other proteſtants in Piedmont, Savoy, and the Valtoline, from the year 1160. *to the year* 1656.

WHEN, by the juſt judgment of the Almighty, *all the world wondred after the Beaſt*, and the kings and princes of Chriſtendom eſtabliſhed the authority of the pope and church of Rome, appointing to-ſlaughter and deſtruction ſuch as denied the horrid blaſphemies and errors maintained by them; it occaſioned many good chriſtians to deteſt their ſuperſtitions as unknown to the apoſtles and the primitive church: The firſt we read of was one Berengarius, who boldly and faithfully publiſhed the true religion contained in the ſcriptures, and diſcovered the falſity of the Romiſh; he lived about the time of William the Conqueror's invading England, about which time his followers, being obſerved to diſſent from many of the commonly received opinions of thoſe times, were branded with the odious name of Hereticks.

About twenty years after this one Peter Bruis was a famous preacher among them, and taught them publickly a long time at Tholouſe in Savoy, and in a ſhort time after they were grown to ſo great a multitude, that the popes of Rome were reſolved, if poſſible, by any means to extirpate

and deſtroy them; to which end they at firſt incited ſeveral of the moſt learned of their party to write againſt them, and warned divers princes to have a care of them, and to baniſh them out of their territories.

The firſt then that flung away the ſpiritual keys, and began valiantly to brandiſh the bloody ſword of perſecution againſt them, was pope Alexander III. who began therewith to hack, hew, and murder the poor Waldenſes, ſo named from Peter Waldo, or Waldo of Lyons in France, who appeared very courageous in oppoſing the many corruptions of the Romiſh church. This perſecution of Waldo and his followers (who were increaſed to a very great number) began in France in the year 1160. Waldo was compelled to fly into the mountains of France among the ſavage inhabitants, to whom he taught his doctrine; others fled into Picardy, from whence they were called Picards; ſeveral into Flanders and Alſatia, and thereby ſpread their doctrine into all places.

King Philip of France, being incited by the eccleſiaſticks, raiſed arms againſt them, and deſtroyed three hundred gentlemens houſes and likewiſe ſeveral walled towns: They who fled into Flanders eſcaped little better, for they were purſued, and many of them for their religion put to death. The biſhops of Mayence and Straſburgh raiſed great perſecutions againſt thoſe who fled thither, there being thirty-five citizens of Mayence burned in one fire, and eighteen in another, who ſuffered death with very great conſtancy; and at Straſburgh, at the inſtance of the biſhop, eighty were burnt for profeſſing the ſame truth, yet by the

the exhortations, conſtancy, and patience of theſe martyrs, there were ſuch multitudes who embraced their doctrines, that in a few years after, in the county of Paſſau and in Bohemia, there were above eighty thouſand perſons that made profeſſion of the ſame faith. Some of them likewiſe fled into England for ſhelter, but were put to a more cruel death at Oxford, by the papiſts there, than ever any chriſtians were before that time, for matters of religion. Three years after pope Alexander III. made a decree in the council of Tours in France, that theſe goſpellers, and all their favourers, ſhould be excommunicated, and that none of them ſhould buy or ſell, according as it was foretold, Rev. xiii. 17.

At Colen in Germany four men and two young women were diſcovered in a barn, and the papiſts, not being able to diſſuade them from the truth, tied the men to a ſtake to be burnt, but pretending to pity the young women, they perſuaded them to recant, who perceived their deſign, and got out of the hands of thoſe that held them, and voluntarily leapt into the fire, and were all burnt at the ſame time. About this time a proclamation was publiſhed in Arragon, whereby it was made treaſon to relieve theſe poor chriſtians, or to ſaffer them to live in that country, and liberty was given to all people to abuſe them at pleaſure without being puniſhed for the ſame. But theſe people, ſtill increaſing, the pope was reſolved to ſuppreſs them by all means poſſible, and therefore about the year 1201. he ſet up the bloody inquiſition, which with its racks, tortures, fire, and all manner of cruelty, hath deſtroyed an innumerable

company of good and holy men. In the ſame year a noble knight called Eunandus, and one of the Waldenſes, was burnt at Paris; and the perſecution ſtill continuing, the people of Dauphine flying from their barbarous enemies, ſheltered themſelves in the caves upon the mountains, but their cruel adverſaries having notice thereof purſued and deſtroyed many of them, and the reſt fled higher into the mountains (which were all covered with ſnow) together with their wives and children, the mothers carrying ſome in their arms, and others in cradles, and the night coming on, and having no means to make a fire for their tender infants, they were ſo benumbed with cold, that in the morning above fourſcore of them were found dead in their cradles, and moſt of their mothers died alſo: Many alſo were burnt in the ſame country of Dauphin, and the fire of perſecution raged through the whole land, ſo that there was ſcarce a town or city in Piedmont but many were put to death therein; and at Turin one had his bowels taken out and put into a baſon, and was afterwards cruelly martyred. Theſe countries were ſo hot with the fire of perſecution, that many of the poor people fled into Calabria, where they began to plant and build towns, as Saint Xiſt la Gard, and divers others, where they continued till the year 1560. at which time they were moſt grievouſly perſecuted by pope Pius IV. and were forced to leave their houſes and habitations, and to fly into the woods for the ſafety of their lives; but being purſued by order of the viceroy of Naples, moſt of them were cruelly and barbarouſly murdered by the ſoldiers, and ſome flying into fortified

fortified places, were so straitly besieged that they died with famine: At the same time one Charlin was rackt in so horrible a manner, that his guts came out of his belly: Another was tormented upon the rack eight hours together, forcing him to confess against himself or others what they pleased, which he refused to do: Some were stripped stark naked, and whipt to death with rods of iron; others were drawn thro' the streets, and burnt with firebrands; some thrown from an high tower; and some cut to pieces with sharp knives. By order of the inquisitor Panza eighty persons had their throats cut, as butchers do sheep, and then, causing them to be divided into four quarters, he set their limbs upon stakes for the space of thirty miles as a bloody spectacle: A young man was thrown from an high tower, because he would not confess himself to a priest; and the viceroy, passing by while he was yet alive and hearing him implore God's mercy, kicked him on the head and said, "Is the dog yet living? Take him and cast him to the hogs." Threescore women were so cruelly rackt, that the cords pierced their legs and arms to the bone; and being cast into prison they all died there except nine of the handsomest, who being delivered to the fathers of the inquisition were never heard of afterwards. Many more were delivered to the secular power to be burnt, and if any interceded for them they were presently put on the rack as favourers of hereticks. One of their ministers was famished in prison, another was carried to Rome and burnt, the pope and cardinals being present at that *pleasing* spectacle; but the minister

ſpake ſo many things out of God's word againſt them, that the pope gnaſhed his teeth for anger, and afterward promiſed the marqueſs of Butiana to make his ſon a cardinal, if he would clear Calabria of theſe Waldenſes, which was then no hard matter, for the inquiſition, and the viceroy of Naples, did by all manner of cruelties deſtroy man, woman, and child, ſo that in a ſhort time they were intirely rooted out of that country.

The Waldenſes, who fled out of Piedmont into Provence, increaſing daily, and their habitations being near to Avignon (many times the pope's ſeat) he ſoon raiſed an horrid perſecution againſt them, but the greateſt was in the year 1360. in the time of Lewis XII. wherein many ſuffered, which continued for ſome time more or leſs furious to the year 1540. About which time the inhabitants of Merindol, Cabriers, Poſin, and other places in Piedmont, were by means of the pope's agents cruelly burned, maſſacred, and deſtroyed, the towns were fired and laid waſte, and the country round about made deſolate; the poor people were ſlain, the young virgins raviſhed and barbarouſly uſed, children were pulled alive out of their mothers belly, and the breaſts of many were cut off ſo that the infants died of famine. There were only threeſcore and ſix weak men left in the town of Cabriers, who offered to deliver it up ſo that they might go to Geneva or Germany, but the enemy entring cauſed them all to be brought into a field and cut to pieces, the ſoldiers ſtriving who ſhould ſhew the beſt manhood in cutting off legs, arms, &c. The women they put into a barn with their young childre , and then firing a great quantity

quantity of ſtraw they were barbarouſly burnt together; and ſome endeavouring to eſcape through the flames were knockt on the head by the bloody papiſts: many fled into caves and cellars, who being brought forth ſtark naked into the fields were there ſlain; others being bound back to back were in ſport run through with one ſword. As ſoon as any were found the villains cried, Kill, kill, deſtroying all they met; ſo that above a thouſand men, women and children were ſlain in this place: Some deſired leave to depart to ſome other place, but one Opede, a chief commander amongſt the papiſts, ſaid, "That he would ſend "them to dwell in hell, among the devils.". At Coſta, another town, they committed great ſlaughter, and many of the inhabitants flying into an orchard, the ſoldiers raviſhed divers of the women and virgins, and abuſed them in ſo filthy a manner, for a day and night, that the women with child and younger maidens died immediately after. Many more were the outrages committed by the ſoldiers in this country, but the tremendous juſtice of God did not ſuffer ſome of the moſt violent perſecutors to go unpuniſhed: For Opede, the commander of theſe villains, was ſtruck with a ſtrange kind of bleeding in the lower parts, ſo that his guts rotted within him, and worms bred in his bowels which continually gnawed him; and he lay raging and blaſpheming, ſaying, He felt a fire within him, which burnt him from the navel upwards; and thus, accompanied with a moſt filthy ſtink from his lower parts, he ended his wretched life. There was likewiſe one John de Roma, a monk, who uſed horribly to torment the

poor proteſtants by filling boots with boiling oil, and putting them upon their legs over a ſoft fire: But at laſt Francis, the French king, being informed of his helliſh cruelty, ſent to the parliament of Provence to apprehend him; but he eſcaped to Arragon, and a while after he was robbed of all he had by his own ſervants, and fell into an horrible diſeaſe unknown to the phyſicians, being intolerably tormented with pains all over his body, ſo that he had not one minute's reſt, neither he himſelf, nor any other perſon, was able to endure the ſtink that proceeded from him; for his body was full of naſty ſores and ulcers which ſwarmed with vermin, and his fleſh rotted away from his bones piece-meal. In the midſt of his torments he would in a great rage cry out, "Oh! "who will deliver me? who will rid me out of "theſe intolerable pains which I now ſuffer, for "oppreſſing and tormenting thoſe poor men?" endeavouring ſeveral times to kill himſelf, but had not power; and in this horrible anguiſh and deſpair he fearfully died.

During this perſecution the biſhop of Aix, with ſome other biſhops, walking with ſome of their wenches through the ſtreets of Avignon, they ſaw a man ſelling bawdy pictures, images, and ſongs, which they preſently bought up: But going a little farther they found a man ſelling French Bibles, at which being extremely enraged, they aſked him how he durſt ſell ſuch merchandize in that town? he anſwered, "Is not the holy bible "as good as theſe goodly pictures which you "have bought for the gentlewomen?" The biſhop of Aix ſaid, "I renounce my part in pa-

"radiſe

" radiſe, if this fellow be not a Lutheran :" The attendants cried out, " A Lutheran, a Lutheran, " to the fire with him, to the fire with him ;" one giving him a blow with his fiſt, others pulled him by the hair and beard, ſo that the poor man was all imbrued in blood before he came to priſon. The next day he was brought before the judge, and by the inſtigation of the biſhops was burnt the ſame day with two bibles tied about his neck, where he made a moſt chriſtian end.

This long and bloody perſecution of theſe Waldenſes laſted near five hundred years, in which time the goſpel ſpread into Bohemia, Auſtria, Germany, Flanders England, Poland, Italy, Spain, Dalmatia, Croatia, Sclavonia, Salmatia, Bulgaria, and in other places to which they were driven, where they were tormented and perſecuted according to the power and influence that the pope and his agents had over the princes and governors of thoſe countries.

The Albingenſes were the ſame with the Waldenſes, profeſſing the ſame doctrines and principles, and differing only in name, their country being called Albi, the chief preacher among them being one Arnold, from whom they were ſometimes called Arnoldiſts. Pope Alexander III. began with them, condemning them for heretics, and Innocent III. raiſed a war againſt them, calling it the Holy war, giving the ſame pardons and indulgences, and promiſing paradiſe to all that would fight againſt the heretics, with the ſame encouragement as to thoſe who went to the Holy Land againſt the Turks and Saracens. In this war he ſo thundered out excommunications, and

uſed

ſed temporal arms, againſt Reymond earl or Prince of Tholouſe, that he was forced to ſubmit, and his nobility were much aſtoniſhed to ſee their lord not only diveſted of his poſſeſſions, but led to the church to be reconciled to it, where the pope's legate commanded the earl to ſtrip himſelf to his drawers; they then put a rope about his neck, and led him nine times round the grave of one Peter an hermit, who was kill'd in that war, ſcourging him with rods all the while; of which the earl complaining, the legate told him, "That "he muſt ſubmit, if he would be reconciled to "the pope; yea he muſt be thus ſcourged before "his earls, barons, marquiſſes, prelates, and all "the people." He made him likewiſe ſwear to be obedient to the pope and church of Rome all his life, and to make irreconcileable war againſt the Albingenſes.

The legate then acting the part of a general beſieged Bezier, when the Albingenſes deſired to come to terms, but he would admit of none but renouncing their religion and embracing popery; which they abſolutely refuſed, ſaying, "That "God was able to defend them; but if he would "pleaſe to honour them to die for his ſake, they "would rather diſpleaſe the pope than God al-"mighty." In a ſhort time the city was taken by ſtorm, being aſſaulted by above 100,000 papiſts, and the enemy upon entring killed all they met without diſtinction, the pope's legate bidding them, "Kill all, both catholics and hereticks, "for the Lord knoweth who are his:" So that there were 60,000 perſons ſlain in this city; the prieſts and friars going about the ſtreets in the mean

mean time, with croſſes and banners, and ſinging *Te Deum laudamus*; after which they ſet the whole city on fire, and burnt it to aſhes.

They marched next to a town called Carcaſſon which theſe bloody villains (who called themſelves Holy pilgrims) took by ſtorm, killing, burning, and deſtroying all before them, as they had done at Beziers. They next proceeded to the city of Carcaſſon, which was about two miles from the town, and was defended by the earl of Peziers: when they offered to capitulate the legate would grant no other conditions, but that the earl, and twelve more, ſhould come forth with their baggage, but all the reſt, both men, women, maids, and children, ſhould come forth naked, without any covering, either of ſhirt or ſmock, and humble themſelves before him: but the earl diſdained ſuch unworthy conditions, upon which the legate aſſaulted the city; but they that were within threw down ſtones, fire, pitch, brimſtone, and ſcalding water from the walls, which ſo galled the legate's ſoldiers, that the earth was covered, and the ditch filled with their dead bodies.

The legate finding force would not avail uſed policy, and therefore, upon pretence of parley, he perſuaded the earl to come out of the city, with great oaths and execrations for his ſafe return; but having him in poſſeſſion, they kept him priſoner, and then inſtantly ſtormed the city; yet there being happily diſcovered a vault in the town which went to a caſtle ſome miles from thence, the citizens in the evening began their flight, with their wives and children, carrying victuals with them only for ſome few days: the

next

next morning they arrived at the caſtle, and from thence diſperſed themſelves, ſome one way and ſome another, leaving the city, and all therein, to the fury and rage of the *unholy pilgrims*. They then ſurprized the caſtle of Bezon, where they pulled out the eyes and cut off the noſes of 100 Albingenſes, leaving only one with one eye to guide the reſt to Calaret.

They took likewiſe the caſtle of Menerly, defended by the lord of Termes, whom they flung into a filthy priſon till he died; his wife, ſiſter, and daughter, with divers other ladies, after they had in vain by frowns and threats endeavoured to draw them to popery, were burnt in an huge fire together: After that they burnt 180 more in another large fire, who embraced the flames with joy, giving God thanks that he was pleaſed ſo to honour them, as to die for his name. Simon Monford ſucceeded the legate in his generalſhip, and at the taking of the caſtle of Lavaur all the ſoldiers were put to the ſword, except fourſcore gentlemen, whom that cruel earl cauſed to be hanged; and the lord Aimery on a gibbet above all the reſt: the lady his ſiſter was caſt into a ditch and covered with ſtones: The reſt of the people, who were about 400, were forced into a great fire, and all burnt.

About this time one Reynard Lollard, a godly and learned man, who by his preaching ſtirred up the Engliſh in Guienne to aſſiſt the Albingenſes, was afterward burnt in Germany. In the year 1213. near Muret, upon the Gavon, there was a battle between Simon Mountford and the king of Arragon, who aſſiſted the Albingenſes, in which

which fight the king of Arragon was ſlain, and as the enemy reported, above two millions of Albingenſes with him: which the Albingenſes attributed to the too great confidence of the king, who depended much upon his numbers, and was feaſting while his enemies were in council.

Friar Conradus of Marpurg, the pope's inquiſitor, made terrible havock of all that profeſſ d the goſpel under the name of hereticks, whom he tried by making them paſs blindfold over red hot irons placed at unequal diſtances, and thoſe that were burnt were accounted hereticks; ſo that neither noble nor ignoble, clerks, monks, nuns, citizens, nor c untry people, eſcaped the flames. By means of this bloody inquiſitor prince Lewis of France took the town of Miramond, and deſtroyed therein 5000 men, women, and children, of the Albingenſes. And in the year 1234. many of them having fled into France, the pope cauſed a Cruſado to be preached up againſt them, whereby a great army of pilgrims aſſembled together, and were ſent againſt them by pope Gregory, who ſlew the poor proteſtants, with their biſhops and miniſters, burnt their houſes, deſtroyed their towns, and plundered and carried away their goods: About the ſame time ſome, who had retired to Germany, Milan, and other parts of Italy, were likewiſe burnt and deſtroyed:—And a while after 420 of theſe Albingenſes were burnt at Thol uſe.

A great perſecution was raiſed againſt the proteſtants of Albs in the year 1281. ſo that they were almoſt all extirpated and rooted out, and forced to fly for the ſafety of their lives: At the

ſame

ſame time, by the pope's order, the bones of ſeveral famous miniſters among them were digged up and burnt, twenty or thirty years after they were buried. In the year 1315. the friars inquiſitors raiſed an hot perſecution againſt theſe goſpellers in Paſhaw, and burnt many of them, who died chearfully and conſtantly in the faith; one of them, who was burnt at Vienna, confeſſed that there were 80,000 of them in Bohemia and Auſtria at that time. In the year 1332. Lollard Walterus, a famous preacher (from whom his followers were called Lollards) was taken and burnt at Collen: But notwithſtanding all theſe horrid cruelties uſed by the papiſts againſt theſe ſaints and ſervants of God, yet they could never prevail to a total extirpation of them, but they ſtill increaſed and revived, and their poſterity profeſs the ſame faith to this very day.

In the year 1620. in a country called the Valtoline, or the Griſons country, the papiſts committed very great cruelties; thoſe poor people had for a long time enjoyed the freedom of their religion, but about the time afore-mentioned, when the minister of a town, called Tell, was preaching to his congregation, the bloody papiſts roſe in arms and ſet upon them, beating and killing ſeveral of them; and among the reſt there was an honourable lady who was exhorted to change her religion, if not for her own ſake, yet out of pity to her young infant that ſhe held in her arms, which otherwiſe together with herſelf ſhould be immediately ſlain: But the lady with an undaunted courage anſwered, "I have not departed out "of Italy, my native country, nor forſaken all "the

" the eſtate that I had there, to renounce the " faith of my Lord Jeſus Chriſt; no, I will " ſuffer a thouſand deaths, if it be poſſible, rather " than do it: And why in this caſe ſhould I have " ſo much regard to my infant, ſince God my " heavenly father ſpared not his own Son, my " Lord Jeſus, but delivered him up to death in " love to me, and ſuch ſinners as I am?" And then giving her child to one that ſtood by ſhe ſaid, " Behold, my child; the Lord God, who hath " care of the birds of the air, is much more able " to ſave this poor creature, although it ſhould " be left by you in theſe wild mountains." Then unlacing her gown, ſhe opened her breaſt, ſaying, " Here is the body which you have power to kill, " but my ſoul, on which you have no power to " lay your hands, that I commend to my God." And then theſe blood hounds preſently ſlew her, and cut her to pieces; the infant they ſpared, and delivered to a popiſh nurſe to be brought up. Theſe villains carried divers women and children to the tops of high mountains, and if they would not promiſe to go to maſs, they were thrown down headlong, and torn to pieces.

One Dominico Berto, a young man of ſixteen years of age, becauſe he would not turn papiſt, was ſet upon an aſs, with his face to the tail, and the tail in his hand for a bridle, and with many ſcoffs and mocks was brought into the market-place; there they cut off his noſe, ears, and cheeks, and then burnt many holes in divers parts of his body with hot irons; and barbarouſly continued to torment him till he died.

They likewiſe ſeized upon a noble virgin, and carried her through the ſtreets with all imaginable diſgrace: They put a mitre of paper upon her head, beſmeared her face with dirt, and buffeted her on the cheeks with their fiſts, and then bid her call upon the ſaints; but ſhe ſmiling ſaid, "My truſt and my ſalvation is only in my Savi-"our Jeſus Chriſt, and upon him only will I reſt; "as for the virgin Mary, though ſhe be bleſſed "above all women, yet ſhe is not omniſcient, and "therefore knows not our requeſts; yea ſhe her-"ſelf hath need of the merits of her own ſon, "without which ſhe could not have been ſaved." But they reviling and abuſing her ſhe courageouſ-ly ſaid, "I willingly endure all this, as it be-"comes me to do, deſiring no better uſage, ſince "the ſame was done to my Lord and Saviour "Jeſus Chriſt, and to his apoſtles, and to thou-"ſands of the holy martyrs." Upon this they carried her away and murdered her in the fields.

In one houſe they ſlew a man and his wife; and there being a little girl about three years old and of a very amiable countenance, that ſeemed to ſmile upon them, one of theſe bloody villains took her by the heels and daſhed out her brains. From thence theſe wretches went to a town called Bruſe, where they murdered many, by ſhooting ſome, drowning and burning others, and grinding their very bones to powder.——Among others, they found a woman 80 years old, whom they earneſt-ly perſuaded to hear maſs, who with a worthy re-ſolution anſwered, "God forbid that I, who now "of a long time have had one foot in the grave, "ſhould forſake my Lord Jeſus Chriſt, who hath

"lo

" ſo long preſerved me in the knowledge and " profeſſion of his truth, and that I ſhou'd now " put my truſt in creatures, and ſhould receive " the traditions of men in ſtead of the holy word " of G d." Upon ſaying theſe words they immediately ſlew her.

The ſuffe ings of the po r proteſtants in Piedmont continued ſtill; they were the offſpring of the old Waldenſes, and profeſs the ſame religi n; they had evangelical churches in the ſeveral valleys of Angrognea, Bobio, Villaro, Valguichar-da, Roras, Tagliacetto, and divers others; in all which moſt of the inhabitants were proteſtants, and had been long indulged in their religion by the princes of Savoy, to whom they were ſubject: but in the year 1565. a cruel edict was publiſhed, that all ſuch as would not comply with the church of Rome, and go to maſs, ſhould within ten days be baniſhed from their country and habitation; but by the interceſſion of the French king, and the elector palatine of the Rhine, this edict was recalled, and they continued quiet till the year 1655. when a horrible maſſacre was committed upon them for the ſake of their religion.

The papiſts had all along by many cunning plots and contrivances endeavoured their ſubverſion, uſing all arts to ſtir them up to rebellion, and planting Jeſuits colleges among them, which like goads in their ſides annoyed, and proved a great trouble and affliction to them; for, by the complaints and lies which they raiſed in the duke of Savoy's court, they often procured ſome cruel edict or proclamation againſt them:——In the year 1602. they got an edict for baniſhing all

ſchoolmaſters, as enemies to the government, and diſturbers of the peace:——And again in 1622. that no ſtrangers, either miniſters or others, ſhould be entertained among them. In 1634. an edict came out, that all the proteſtants of Compiglione ſhould be baniſhed; and in 1654. the ſame was done again to thoſe of Martino and Peroſa. Theſe miſſionary fathers behaved themſelves among them more cruelly than Turks or barbarians—For, reſolving utterly to root out the proteſtants, and throughly to perform the will of their *unholy father* the pope, they procured an order in the midſt of winter (which is very ſharp in thoſe countries) for baniſhing all proteſtants out of the valleys of Lucerna, Lucernetta, *&c.* within three days after publication, unleſs they would turn Roman catholics; and this extended to all, no one of whatever rank, degree or condition being excepted.—Thus were theſe poor creatures forced in compliance with this cruel edict, to fly for the ſecurity of their lives and conſciences, through rain, ſnow, water, and a thouſand inconveniencies and hardſhips, there being among them ſome women with child, others newly delivered, children crying and lamenting, old women, and decrepid men, leaning on their ſtaves; ſo that it would have melted the heart of a barbarian to ſee them leaving their goods behind them, or ſelling them for little to the papiſts, who took no pity of their bitter mourning, complaining and lamenting; but all theſe calamities were but as the bleating of ſheep, and lowing of oxen to popiſh ears, who rather rejoiced at than commiſerated their condition.——They were no ſooner gone, but their houſes were pillaged

laged and ranſacked of all that was left, and then pulled to the ground; yea the trees were cut down, and ſuch havock and devaſtation made, that all was turned into a wilderneſs.

It is next to impoſſible to reckon up the variety of cruelties and murders committed upon theſe innocent ſouls, we ſhall therefore only give a brief abſtract of ſome remarkable paſſages that happened therein.

Upon the 17th of April 1655. while the proteſtant deputies were detained at Turin with hopes of redreſs, ſome ſoldiers were ſent on purpoſe to fall unexpectedly upon the proteſtants, who peaceably attended the iſſue of their petitions, which cauſed ſome buſtle; for the poor people ſtood upon their defence, and the papiſts loſt fifty men, the proteſtants only two. Wedneſday April 22. the marquiſs of Pianeſſa, the popiſh general, came to the valley of Lucerna, and promiſed that no violence ſhould be offered them provided they would quarter a few ſoldiers as a token of their obedience, which the well-meaning people conſented to; but theſe troops were no ſooner entered than they put all to fire and ſword, ſlaying all they met that had but the likeneſs of mankind, and that in the moſt barbarous manner they could poſſibly deviſe.

There joined immediately to this army a great number of out laws, priſoners, and other offenders, who thought to have ſaved their ſouls, and filled their purſes, by killing hereticks: Six Regiments of French, beſides Iriſh, helped them in this good work, the country being promiſed to the Iriſh when cleared of proteſtants. With theſe,

and ſeveral other troops of highwaymen and vagabonds, by the licence of their general, and the encouragement of popiſh prieſts and monks, the moſt unheard-of villanies were committed upon the poor proteſtants: So that there was nothing to be ſeen through the proteſtant vallies but churches burning, towns ſmoking, houſes flaming, men, women, and children, maſſacred and murdered; nothing to be heard, but the confuſed cries of people flying, the piercing groans of others dying, and the horrid ſhrieks of others that were tormented; and indeed ſo dreadful was their uſage that it is ſcarce to be expreſſed. In one place they moſt cruelly tormented 150 women and children, and afterwards chopped off the heads of ſome, and daſhed out the brains of others againſt the rocks; they took multitudes of priſoners, and of thoſe who were 15 years of age and upwards, if they refuſed to go to maſs, ſome were hanged, and others had their feet nailed to trees with their heads hanging down.

In theſe deſolations the mother was bereaved of her ſweet child, the huſband of his dear wife, and thoſe who were richeſt among them were forced to beg their bread; yea, they lay weltring in their own blood; and the pretence for all theſe maſſacres and cruelties was, that they were rebels to their princes commands, in not performing an abſolute impoſſibility, by immediately departing from their habitations in ſo ſhort a time; and likewiſe for their frequent petitioning the duke to take pity upon them.

The barbarous cruelties following, which were exerciſed upon thoſe poor people, are atteſted by divers

divers perſons of honour and integrity, who were for the moſt part eye or ear witneſſes of the ſame.

One Sarah Vigues about 60 years old was commanded to ſay her prayers, and becauſe ſhe refuſed to ſay Ave Maria, they ripped her up alive, by putting a ſickle into her privy parts, and ſlitting up her belly; after which they dragged her about, and at laſt cut off her head.

Other women had their breaſts, noſes, privities and hands cut off, and ſo left to periſh miſerably; a other they ſtabbed in the ſoles of his feet, then cut off his privities and fried them, giving them to their comrades to eat as a delicate diſh; then they ſeared his wounds with flaming candles, cut off his ears, and tore off his nails with burning pincers, to make him renounce his religion; but he ſtill continuing conſtant, they tied one of his legs to a mule, and ſo dragged him about the ſtreets till he was almoſt dead; and after all this they bound a cord about his head, and twiſted it with a ſtick till his eyes and brains burſt out, and then caſt his body into a river.

One Peter Simon of Angrogna they bound hand and foot, and then flung him down a precipice; he happened in his fall to hang upon the ſtump of an old tree, where he continued alive ſeveral days in a miſerable condition, not being able to help himſelf, and the precipice ſo high that no one could come at him.

They cut the body of an old man of 90 years of age into ſmall pieces, and ſtrewed the dead bodies on the highways, and hung them on hedges. An old woman had her hands and noſe cut off, and ſo was left alive. The body of another woman

man was found in a cave, with all the fleſh ſliced from the bones, and chopt like minced meat.—These bloody papiſts took many little children and tender infants, and threw them down the ſteep rocks, whereby they were daſhed to pieces.

They put a long ſtake into the body of a young lady, and carried her upon their ſhoulders till they were weary, and then ſtruck the ſtake into the ground, and left her in that condition. Andrea Michalin eſcaped after he had ſeen three of his own children torn limb from limb, and the brains of the fourth beat out againſt a rock.

The daughter of one Peter Fontana, a beautiful girl of about ten years of age, being ſurprized by ſome of theſe lecherous brutes, becauſe they could not raviſh her in an ordinary way, they abuſed her ſo inhumanly that they left her for dead.——The daughter of one Moſes Long they ſpitted upon a pike, and roaſted her alive. One Jacob Michelino they hanged up binding his hands to his privities, and left him in exquiſite torments in that ſhameful manner; and ſo they ſerved many others. Four brothers, and a man and his wife, all at one time had their mouths crammed full of gunpowder, and being ſet on fire their heads were tore to pieces.

The ſchoolmaſter of Roras was ſtript naked, and after they had tore off his nails with pincers, and made a thouſand holes in his hands with their daggers, they dragged him through the town of Lucerna, and at every turn one ſoldier took a ſlice of his fleſh from one ſide, and another from another, crying, *What ſayeſt thou, wilt thou go to maſs, thou dog?* To which with admirable conſtancy

ſtancy he replied, *Much rather death than the maſs, diſpatch me quickly for the love of God.* At laſt, they cut off his head and threw it into the river.

One Giovanni, and his wife and child, were thrown down from a very high rock, and three days after the child was found alive in the dead mother's arms claſped ſo faſt that they could hardly get it out. They took another at the ſame place, put out his eyes, and then cut off his privities, and thruſting them in his mouth, expoſed him ſometime as a miſerable ſpectacle, and while he was yet alive they ſtead off his ſkin, and hung it in the windows of four principal houſes in Lucerna. They took out the brains of Daniel Cardon, and frying them in a pan eat them up like cannibals, and then cut open his breaſt that they might eat his heart alſo, but were frighted by ſome proteſtant troops that were marching that way. They burned alive four women of between 80 and 90 years old; they cut divers to pieces, and gave their fleſh to dogs. In another place, having taken eleven proteſtants, they heated a furnace, and forced them to throw one another into it, till it came to the laſt man, whom they threw in themſelves.

They ſtabbed ſome in the legs and feet with poiſoned knives, and left them ſo till they died. One Gros, a miniſter's ſon, being taken by them, they cut off his fleſh in ſmall gobbets in the preſence of his wife and children, whom they likewiſe murdered before his eyes. A woman with ſeven children were all barbarouſly murdered in their beds:—One Daniel Rambaut, becauſe he refuſed to ſay Jeſu Maria, or pray to the virgin Mary,

Mary, they cut off hi fingers one by one, then his hands and arms, till they had cruelly mangled him to death: Others they ſhut up between two ſtone-walls, and ſtarved them to death. In ſhort, there was no manner of death, no kind of cruelty or torment, that theſe firſt-born of hell could invent or deviſe, but was exerciſed with the utmoſt ſeverity upon the poor proteſtants: it would be almoſt endleſs to give a particular account of all who were murdered, drowned, burned, ſhot, ſtarved, ſmothered, knocked on the head, and cut in pieces by theſe barbarous papiſts.

Theſe horrid and inhuman practices made the reſt of the proteſtants fly to their arms in the natural defence of themſelves and their families, againſt the rage and fury of theſe bears and tygers in human ſhape; till at laſt, by the mediation of the Swiſs, the Dutch, and the proteſtant princes, but eſpecially the Engliſh, who contributed above 20,000 £. to the relief of their wants and miſeries, the breach was made up; but ſo that the remaining proteſtants lived under the tyranny of their popiſh taſkmaſters, were forbid all manner of traffick, wronged of their eſtates and goods, their miniſters baniſhed, their virgins raviſhed, their women affronted, their men beat and abuſed, and the valleys become like dungeons, in which they were kept as ſlaves, and ſecured by ſtrong forts and garriſons of papiſts.

The perſecution of the proteſtants in Bohemia, Germany, Poland and Lithuania.

THE perſecutions of the papiſts againſt the Bohemians began about 977 years after the death of our bleſſed Saviour. Pope Hildebrand (otherwiſe called Hell-brand) was the firſt that fell upon them, and afterwards pope Celeſtine; and perſecution continued upon them for many years, John Huſs and Jerom of Prague were burnt in defence of the goſpel at Conſtance, notwithſtanding they had the publick faith of the empire of Germany given them for their ſecurity.

At a town called Cuttenburgh there are many deep metal mines, into one of which in the year 1420. the papiſts threw 1700 perſons at one time, for their religion; into another 1038; and into a third 1334 perſons.

In the year 1421. one Pichel, a chief magiſtrate of the city Litomeritia, took 24 of the chief citizens, and among them his ſon-in-law, put them in an high tower, and after they were almoſt famiſhed he condemned them to be drowned, their wives, children and friends following them to execution

execution with cries and tears; yea, the magiſtrate's own daughter came with prayers and tears to her father, beſeeching him to ſpare her huſband; but he like a hard-hearted wretch only ſaid, *Cannot you have a better husband than this?* To whom ſeeing his cruelty ſhe anſwered, *You ſhall never marry me to any but this:* And going along with them ſhe leapt into the river after her huſband, and endeavoured to ſave his life; but they both periſhed together, and the next day were found faſt in one anothers arms.

A while after a miniſter, four men, and four boys, were all burnt together in one fire at Prague, becauſe they received the ſacrament in both kinds —Many and almoſt innumerable were the murders, torments, and inhuman barbarities committed both publickly and privately on theſe poor chriſtians.

About the year 1523. Martin Luther began to ſhine as a great light in Germany, and his doctrine ſoon overſpread Bohemia, and all the parts adjoining; which ſo enraged the pope and his clergy that they continually raiſed very violent perſecutions againſt them, wherein multitudes of good chriſtians loſt their lives by means of Ferdinand I. and Charles V. emperors of Germany. There were no leſs than 200 miniſters baniſhed out of Bohemia at one time, and the lord of Schanow, becauſe he was a Lutheran, was accuſed of a conſpiracy, and laid upon the rack; but he couragiouſly cut out his own tongue, and when demanded the reaſon wrote, *That it was leſt the torments of the rack ſhould make him ſpeak falſely againſt himſelf or others.*

In

In the year 161-. Ferdinand II. was obtruded upon the Bohemians, who joined with the papists, and raised up a terrible persecution against the protestants, which was the cause of the election of Frederic, Prince Palatine of the Rhine, to be king of Bohemia, upon which there followed those cruel wars and troubles in that country, wherein many godly ministers, and other pious, holy and good men, suffered such barbarities and inhumanities from the popish soldiers, that the ears of a christian cannot hear, nor his tongue relate them without the greatest abhorrence and indignation:—Some of them were stoned to death, others hanged upon a beam, and with a soft fire made under them were roasted to death, others were cut piece-meal: One minister they laid on his back, and ramming his head full of gunpowder, they blew his head all to pieces: Another, seventy years old, they hung up by the privy members, and burnt his own books under him, and at last shot him to death, after he had endured all manner of torment and pain.

In the year 1621. all the ministers were banished out of the kingdom of Bohemia, and all the Provinces thereto belonging, never more to return; and it was made death to harbour or conceal any of them. About the same time twenty-one ministers were banished from Cuttenburgh:—A popish captain caused a minister's hand first to be struck off, then his head, his bowels to be taken out and wrapt in his shirt, and his four quarters to be set upon four stakes and his head on another. At the same time likewise fifty of the nobility were condemned, some to death, some

to baniſhment, and others to perpetual impriſonment; 27 were executed, and the right hands of ſome of them were hung upon the tower of the bridge; but when the valiant Guſtavus Adolphus, king of Sweden, came into Germany, they were by his order taken down and ſolemnly buried.

Not long after an edict was publiſhed in Bohemia for baniſhing all proteſtants in general, and that their children ſhould be taken from them and brought up in the popiſh religion. Another edict was publiſhed, that all proteſtant women, who had married popiſh huſbands, ſhould be baniſhed away from them, unleſs they would turn papiſts; and likewiſe that no papiſt ſhould have any commerce with proteſtants.

Upon this there followed a cruel perſecution, ſo that almoſt in every city, town, or village the proteſtants ſuffered great torments and barbarities. In one city they ſlew the mayor, together with 1600 men, women, and children; and ſuffered their bodies to lie unburied ſeveral days in the dirt and mire; and the remainder of the citizens they caſt into priſons, where they lay in a miſerable condition.——Bibles, and all religious books were prohibited; marriage, burial, and baptiſm were denied to all who would not turn papiſts.

Some proteſtants were thruſt into dungeons and vaults full of ſnakes, toads, and other filthy vermin; others were put into places full of iron ſpikes, ſo that they could neither ſit nor ſtand; others were laid upon narrow beams over deep waters, that if they ſtirred their bodies, they were in danger of drowning. They put gags into the mouths of ſome, and then thruſt their *boſt* or *wa-*

ſer

fer cake down their throats; others were beat on the calves of the leg ſo that they could neither ſtand nor walk, but were forced to fall on their knees that they might adore their *hoſt*.

Germany was miſerably torn and rent to pieces by the cruelties and ſeverities which they inflicted in order to extinguiſh the light of the goſpel, which was diſcovered by Martin Luther, and others, who were ſtirred up by God to expoſe the corruptions and ſuperſtitions of the Romiſh church. In the year 1523. the pope excited the emperor Charles V. to deſtroy all the proteſtants as hereticks, and allowed him 200,000 crowns to raiſe ſoldiers for that purpoſe, beſides engaging to raiſe 12,000 foot, and 600 horſe at his own charge, for carrying on the work.

The duke of Saxony and the landgrave of Heſſe ſtood up for the proteſtants, and were taken priſoners in the year 1547. Where-ever the papiſts prevailed all ſorts of cruelties, murders, racks, tortures, fire and faggot purſued the proteſtants, ſo that all Germany was as it were in a flame and combuſtion at once, ſome flying, and others ſuffering death on every ſide for their conſcience and religion.

At a town called Meldorp, they took a godly miniſter, named Sutphen, out of his bed, and forced him to go many miles on foot in froſt and ſnow, barefooted and barelegged, beating, cutting, laſhing and pricking him forward with their halberds, and at laſt barbarouſly roaſted him to death. Many were drowned at Vienna, and put to ſeveral ſorts of death.

Ladies and gentlewomen were yoked together like beasts, and were turned out into the woods, where they were raviſhed and abuſed, and then had their hair and ears cut off and disfigured. In Pomerania they forced the people to eat their own excrements, and if they refuſed they thruſt them down their throats till they were choaked: They crammed the ſecret parts of ſeveral women with gunpowder, and ſetting it on fire moſt barbarouſly tore their bellies and wombs.

Divers were hung up by the privy parts; they plained the faces of others with chizels; they made others draw on boots filled with ſcalding oil, and roaſted their legs over the fire: Some men they gelded in the preſence of their wives and children: other had their bodies hung up by cords, and great weights tied to their limbs; ſome had gags put in their mouths, and ſtinking water and piſs poured down their throats through a tunnel, till their bellies ſwelled like a tun, and they died in moſt cruel torments. They ſawed off the legs of ſome alive; they bound a miniſter upon a table, and placing a great cat upon his belly, they provoked her ſo that ſhe ſcratched out his guts with her teeth and nails till he miſerably died.

At Magdenburg they raviſhed the wife and daughter of a famous miniſter before his face, and then violently ſnatched a ſucking infant from its mother's breaſt, and ſtuck it on the top of a lance; when they had tormented his eyes and heart with theſe horrid ſpectacles, they brought the miniſter into the ſtreet and burnt him with his own books.

Yea, ſuch was their abominable filthineſs in Pomerania, that they raviſhed the faireſt virgins before

fore their parents faces, forcing them to ſing pſalms the while:—One beautiful young woman they raviſhed and cut to pieces, hanging up her quarters in the church:—Girls of ten years old, and under, they raviſhed and abuſed, till they killed them; nay, ſo monſtrous beaſtly were they as to commit filthineſs with the dead corps of theſe women whom they had murdered. At Baſil and Friberg they did the like, pitying neither old nor young, women nor innocent babes, whom they ſometimes uſed moſt barbarouſly to eat even when other meat might be had; yea ſuch inhuman cruelty did they uſe, that in many places they left none remaining alive to relate the ſufferings of thoſe that were murdered.

Theſe maſſacres and bloody murders defiled the whole land, and Germany groaned under the oppreſſion, till the peace of Munſter and Oſnaburg in the year 1648. which put a ſtop to this cruel perſecution, through the means of the king of Sweden, who over-ran Germany in a ſhort time, and thereby revived the proteſtant cauſe.

The ſame cruelties were alſo committed in the kingdom of Hungary and in other countries, only a new ſort of death was invented there; they tied hens, geeſe, ducks and hares to the naked body of a worthy miniſter in that country, and then ſet the dogs upon him, who tore and rent his fleſh till he died.

In Poland many thouſand proteſtants and good chriſtians were deſtroyed, eſpecially at Karmin, Dembnick, Shochy, Carienzin, and Leſna, all which cities and towns were deſtroyed and burnt to the ground for the ſake of religion.

The city of Leſna was one of the moſt ancient and flouriſhing cities in all the kingdom of Poland, and was wholly laid in aſhes, being three whole days in flames ere it was conſumed, in which there periſhed many hundred proteſtants, beſides ineſtimable wealth and treaſure, for no man reſiſted or oppoſed the fire. They pulled off the noſes of ſome, put out the eyes, cut out the tongues, and cut off the hands and feet of divers, giving quarter to none, but killing and deſtroying all that came in their way. They cut off the hands of a pious matron of Leſna, and then murdered three of her children before her face, cutting off their heads, and laying one at each breaſt, and the other by her ſide. They ſewed another woman up in a ſack, after they had cut her hands and feet off, in which condition ſhe languiſhed two days.

In the lower Poland whole families were butchered; men and women, young and old, were murdered without diſtinction. In the year 1654, the papiſts put to death all the proteſtants they could find by moſt exquiſite tortures:——They uſed Mr. Samuel Cardus, a miniſter, with extreme cruelty; for they firſt put out his eyes, and led him about as a miſerable ſpectacle; then they pulled off his fingers with pincers, and poured melted lead down his throat, and while he was yet alive they put his neck between two folding doors, and violently ſevered his head from his body.

They uſed the miniſter of Dembnick, and another miniſter, very barbarouſly; for after they had ſeveral ways tormented them, they cut their throats

throats with a razor, and flung them into a pit, covering them with filth and dung.

In Lithuania all who were not Roman catholics were ſlaughtered without diſtinction of age or ſex. Many had their ſkins ſtead off, or their bowels taken out, while alive; ſome their hands and feet cut off, others had their ſhin-bones bored through; they poured melted lead into the wounds of ſome whom they had cut in the head and other parts of the body. It was counted a great mercy and kindneſs to be ſhot, beheaded, or killed outright, without any other torment.

The wives and daughters of the proteſtants were every where raviſhed, their houſes and goods burnt and deſtroyed, their country and churches laid waſte, ſo that nothing was to be ſeen but murders and maſſacres; the blood of the poor ſuffering proteſtants ran in ſtreams through the ſtreets of towns and cities; and thoſe left alive, who eſcaped the ſlaughter, were baniſhed their country for ever.

The miniſters were chiefly aimed at, and always cruelly tormented. Among the reſt, one Adrian Chilmiſkie (famous for his great piety and learning) was by theſe barbarous wretches roaſted alive with a few chips and ſtraw, that he might be the longer in torment. Near Vilna, the chief city in Lithuania, one Smolſkie and his ſon, b th miniſters, had their heads cruelly ſawed off with a ſickle. And, to conclude this field of blood, there were no leſs than 1500 proteſtants, miniſters and others who were bound to ſtakes on the tops of mountains in the winter, and there ſtarved to death with hunger and cold.

The perſecutions of the proteſtants in France; with an account of the bloody maſſacre at Paris, and the terrible famine at Sancerre and Rochelle.

ABOUT the year 1209. divers learned men in France, the diſciples of one Almericus at Paris, were obſerved to hold other opinions than thoſe commonly heard of at that time, and when brought to examination did declare that they believed, *That God was no otherwiſe preſent in the ſacramental bread, than in any other bread; that it was idolatry to build altars to ſaints, or offer incenſe to their images; that it was ridiculous to kiſs or worſhip ſaints.*—They alſo ſaid, *That the pope was Antichriſt, and Rome was Babylon.* Theſe being counted horrible errors in that dark time of ſuperſtition they were perſuaded to recant; and upon their refuſal were condemned and burnt at Paris.

In

In the year 1524. one John Clark ſet up a bill on the church door againſt the pope's pardons, and called him Antechriſt; for which he was apprehended, whipt and burned in the forchead: After this he went to Metz and brake down ſeveral images without the city which the people uſed to worſhip once a year; for which he was condemned to a moſt cruel death, his right hand was firſt cut off, then his noſe was violently pulled off, and after that his arms and breaſts with ſharp pincers; he was then thrown into the fire and burnt to aſhes.

A while after a great number of proteſtants at Paris, Melda, Linoſin, and divers other cities and towns in France were burnt, rackt, whipt, beat, and otherwiſe tormented to death——At Melda one was burnt for ſaying, *That the maſs was a plain denial of the death and paſſion of Chriſt.*

Four proteſtants were condemned at Roan, and were carried to the ſtake in a dung cart, at which they rejoiced, ſaying, *Bleſſed be God we are reputed the excrements of this world, but yet our death is a ſweet ſavour unto God.*

Aymond de Lavoy, a godly miniſter was burnt at Bourdeaux; one Vercote another miniſter was impriſoned in ſuch a narrow place, that he could neither ſtand nor lye down, in which they kept him ſeven weeks, whereas before no other malefactor could endure that torment above fifteen days without dying, or growing mad; afterwards they cut out his tongue and executed him.

One Thomas a young man 18 years old on his way from Geneva to Paris, rebuked one for ſwearing, whereupon he was apprehended for a Lutheran

Lutheran and carried before the inquiſition, and tortured cruelly to confeſs his companions; he was let down by a pully, and pulled up again, and aſked if he would yet recant. To whom he ſaid, *He was in his way to God, and deſired them to let him go.*

The duke of Guiſe, a great inſtrument of perſecution, committed many barbarous cruelties upon the proteſtants; at a place called Vaſſey he murdered ſeveral hundreds of men, women, and children, who were aſſembled to hear a ſermon, mangling their limbs, and ſtrewing them about the ſeats and galleries of the church; at another town called Seulis, ſome were beheaded, ſome whipped, ſome beat, others ſent to the galleys. One Fournia, a miniſter, was tormented by having his thumbs ſtrained with a ſmall cord till the blood came out at the ends of them; and with another cord was hoiſted up by the thumbs, and let down again with great weights tied to his toes, and ſo was hanged till his ſpirits failed him.

At Amiens in France all the bibles, teſtaments and pſalm books were burnt, the miniſter's pulpit, and ſeveral men and women:—At Abbeville they ſlew the lord of Harcourt, and dragged ſome along the ſtreets with their faces in the kennel. At Metz above 400 religious citizens were ſlain, the women and maids were openly raviſhed in the ſtreets and market-places, men, women and children were maſſacred, the popiſh prieſts themſelves ſlaying divers with their own hands. At a place called Bar the papiſts pulled out the hearts of the proteſtants, and moſt barbarouſly gnawed them with their teeth, rejoicing that they taſted

of

of an *hugenot*'s heart. At another place 700 proteſtants were inhumanly maſſacred, and their naked bodies thrown into the river; their houſes and church were p'undered and burnt.

At Angies they murthered a godly miniſter and many others; they hung a bible upon an halbert, and carried it in proceſſion, blaſphemouſly crying, *Behold truth hanged, the truth of the hugenots, the truth of all the devils; behold the mighty God, behold the everlaſting God will ſpeak*, and when they came to the bridge, they threw it into the river, crying louder, *Behold the truth of all the devils drowned.* At Tours 140 were murdered and caſt into the river; and neither man, woman nor child ſpared; nay the preſident of the city being only a ſuſpected favourer of the proteſtants was firſt beat with ſtaves, then ſtripped to his ſhirt, and hung up by one foot with his head and ſhoulders in the water; and while he was yet alive, they ripped up his belly, plucked out his guts, threw them into the river, and ſticking his heart upon a lance, they carried it about, ſaying, *This is the heart of the preſident of the hugenots.*

A poor woman whoſe huſband had been drowned, having an infant ſucking at her breaſt, and a beautiful daughter of about ſixteen years old in her hand, was driven by theſe bloody villains to a river, and ſome of the raſcals endeavoured to ſeduce the daughter to popery; and one of them, who was finer than the reſt, promiſed to marry her, ſo that the poor maid began to doubt, which her mother, who was juſt to be thrown into the river, perceiving, ſhe earneſtly exhorted her to perſiſt in the truth; whereupon the daughter cried

out,

out, *I will live and die with my mother, whom I know to be a virtuous woman, and as for your threats and promiſes I regard them not, do with me what you pleaſe:* Before the mother was quite drowned, the daughter was likewiſe thrown in; and mutually embracing each other, they yielded up their ſouls into the hand of God.

In the ſame city of Tours, there was a very religious woman who was brought before the captain, and there gave an account of her faith, which ſhe confirmed by ſcripture, inſomuch that the friars who diſcourſed with her could return no anſwer, but only told her, *That ſhe was in a damnable condition: It ſeems ſo indeed* (ſaid ſhe) *being in your hands.* Being then committed to priſon, ſhe declared her mind freely, and comforted the other proteſtant priſoners; ſhe was afterwards condemned to be hanged, and while the rope was about her neck ſhe kneeled down, praiſing and magnifying the name of God in ſhewing her ſo much mercy, as by that death to deliver her out of this wretched world, and that ſhe was ſo far honoured as to die for the truth, and to wear God's livery, as ſhe reckoned the halter to be; ſhe then brake her faſt with the reſt of the company, and exhorted them to be of good courage, and to truſt in the free mercy of God to the end. As ſhe went to execution one of her kindred brought her own little children to ſee her, and perſuaded her to recant and ſave her life, to provide for theſe innocent babes: This was a very great temptation, and wrought ſo upon her motherly affection as drew plenty of tears from her eyes; but a while after, reſuming her former courage

rage and conſtancy ſhe ſaid, *I love my children dearly, yet neither for love to them, nor for any thing elſe in this world will I renounce my God or his truth; God will be a father to theſe my children, and will provide better for them than I could have done, and therefore to his providence and protection I commend and leave them.* After which ſhe went chearfully to the place of execution, and having there prayed to and praiſed God, ſhe quietly reſigned up her ſpirit to him.

Some time after the city of Roan was beſieged and taken, wherein all manner of cruelty was exerciſed, divers Engliſh and Scots Soldiers were hanged, and the ſick and wounded were caſt into the river.

In Valogues divers perſons of quality were maſſacred; and among the reſt they ſtripped the body of a godly miniſter, and with many ſcoffs and ſcorns dragged it about the houſe, and brought it into a room where he uſed to preach, and kicking and ſpurning it ſaid, *Now pray to God, and preach if thou canſt:*—The popiſh prieſts who were preſent, ſtuffed his mouth and likewiſe his wounds with the leaves of his bible, crying, *Preach the truth of thy God, and call upon him now to help thee.* In a place called Agen many were maſſacred, and two young children were roaſted. In the caſtle of Rheims many young children were murthered in their mothers arms, and the mothers ſhamefully abuſed and afterward killed. Above 500 men were hanged upon gibbets.

A captain and his ſoldiers entring the houſe of a religious widow, bound her with cords, and put a rope about her neck, whereby they hauled her

up and down till she was almost strangled; then the captain dashed her head against the walls till he had almost beat out her brains, and required her to give him 700 pieces of gold which she had hid; she told him she was a poor woman, and had only one French penny; this enraged him the more, and he thereupon applied hot burning coals to her arm-pits, till they blistered, bidding her in derision cry to her Father which was in heaven.—She replied, *I will not cry aloud for thee, yet my God can hear me well enough, and when his pleasure is he will deliver me out of thine hand.* This made him swear and blaspheme extremely, which more afflicted the poor woman than her pains or sufferings did; then he called her Hugenot whore, saying that these were but the beginning of her sorrows, and, unless she brought out her gold, he would roast her alive, and afterwards throw her body headlong from the highest steeple in the town: *Well* (said she) *if you throw my body never so low, that shall not hinder my soul from ascending to heaven.* Her courage the more enraged him, and thereupon he opened her mouth with his dagger, and crammed lime down her throat; he afterwards forced her to drink a glass of urine which he had made before her, throwing the remainder with the glass in her face; they then carried her to their quarters and threatened to kill her, but some persons pitying her condition redeemed her for ten crowns and conveyed her home, where she soon died.

They constrained one Peter Roch to dig his own grave and then buried him alive.——They stripped a gentleman's wife stark naked, cruelly whipped

whipped her, crowned her with thorns, wounded her with their ſwords, and then ſhot her. In the city of Tholouſe 30,000 proteſtants were either impriſoned or murdered. At a town called Carcaſſon they pulled out their eyes, and cut off their ears and noſes; they blacked the face, hands and feet of one, and ſaid he had a devil? afterwards they hanged him, and threw his body to the dogs. They laid a blackſmith's head upon his own anvil, and beat out his brains with hammers. They raviſhed a young woman before her huſband's face, and forced her to take hold of a rapier, and made her kill him.

In Foix and Aurang ſome had their hands and legs cut off and were afterwards beheaded; ſome were carried upon halberts, others were burnt in churches, and others had their privities cut off; girls of five and and ſix years old were raviſhed and ſpoiled. In Ciſterno the papiſts ſlew three or four hundred women and children;—and in brief, the proteſtants were murdered without diſtinction of age, ſex or quality.

In the year 1571. after the third civil war in France, great means were uſed to draw the chief of the proteſtants to Paris, under the pretence of a marriage between the king of Navarre, who was a proteſtant, and the lady Margaret, ſiſter to the French king. The admiral Coligni was invited to the wedding, and thoſe belonging to the family of the duke of Guiſe were forbid the court. The admiral for his ſecurity was allowed to bring with him 50 gentlemen armed, and was honourably received by the king, who ſent him 100,000 franks out of his treaſury for the loſs which he

had received in the wars. In the mean time the queen mother, and her bloody councellors, together with the dukes of Anjou and Guiſe, contrive the murder of the admiral, and the dividing of the proteſtants. They employed ſome to go to every houſe and bring them a catalogue of all the proteſtants, and the king ſet a guard of 50 men at the admiral's gate; abundance of arms were ſent into the king's palace, and in the evening of the ſame day all the papiſts were in arms. The ſame night the duke of Guiſe ſent for the captain of the Swiſs, ſhewed him his commiſſion to kill the admiral and the reſt of the proteſtants, and exhorted him and his ſoldiers to be couragious in ſhedding their blood: At midnight the provoſt, ſheriffs and captains of every ward had the ſame orders given them, with aſſurance that the like ſhould be executed upon the proteſtants through the whole of the kingdom of France. At the time appointed the duke of Guiſe repaired to the admiral's lodgings accompanied with his bloody train, and murdered him there.——After this they cut off his head, and ſent it to the king and queen mother, and being by them preſerved with ſpices it was ſent to the pope and the cardinal of Lorrain at Rome, as a very grateful preſent. The pope, when he firſt heard the news of the maſſacre, appointed a day of publick thankſgiving to God, and *Te Deum* was ſung for joy in the church of St. Lewis; he likewiſe publiſhed a bull of pardons and extraordinary indulgences, to ſuch as ſhould pray for the heavenly aſſiſtance to the king and kingdom of France, for the rooting out of hereticks.

The

The mob dragged the mangled body of the admiral beſmeared with blood and filth, through the ſtreets three days together, and then hung it by the feet upon the gallows. All the attendants of the king of Navarre and prince of Conde, who lay in the king's palace, were murdered, and all the lords and gentlemen about the admiral's lodgings, and through all the city and ſuburbs were the poor proteſtants maſſacred with all manner of cruelties.——So that in that night, and the two next days, there were ſlain in Paris above 10,000 perſons of both ſexes, and all ranks and ages, the bloody papiſts not ſparing the children in their cradle, nor the infants in their mothers wombs, inſomuch that the ſtreets, market-places, and rivers were died with blood, and the murderers boaſted that they had in a few days put an end to a quarrel, which neither pen, paper, decrees of juſtice, nor open war, could accompliſh in twelve years. After this there followed the like cruelties and murders upon the proteſtants in the cities of Lyons, Tholouſe, Bourdeaux, Angiers, and moſt other cities and towns, ſo that in a few months above 60,000 proteſtant were murdered in France becauſe they were proteſtants.

In the midſt of theſe dangers it pleaſed God to provide ſome places of refuge for them, as Rochel, Montalbon, Wiſmes, Saucerre, &c. whither many proteſtants fled from other places. In the year 1573. the town of Saucerre was beſieged by the lord of Chaſtre, who with his cannon played inceſſantly upon the place. The ſiege continued long, during which the inhabitants were reduced to great extremities, inſomuch that they were

forced to eat horſes, dogs, cats and all the old pieces of leather that could be got, yea the very filth in the ſtreets was not ſpared. There died by war but 84 perſons, but the famine deſtroyed 500, and the reſt were brought ſo low that they hardly recovered. Divers voluntarily went out of the town, rather chuſing death than ſuch miſery, ſome of whom were ſlain, and others impriſoned and executed. At laſt by the ſollicitations of the ambaſſadors from Poland all the towns in France that were moleſted for religion, obtained their liberty. The town of Rochel was likewiſe beſieged, and relieved in the ſame manner. It is very remarkable that moſt of theſe perſons employed in the maſſacre of Paris and other places, were killed at this ſiege; for there were ſlain before this town three Maſters de camp, divers lords and gentlemen, above 60 captains, as many lieutenants and enſigns, and above 20,000 common ſoldiers.—— And it hath been obſerved by a good author, that ſince the year of our Lord 1560. of a thouſand murderers, who remained unpuniſhed by men, not ten eſcaped the hand of God, but came to deſerved and wretched ends, ſuitable to their bloody and wicked lives.

To this day the proteſtants have ſuffered very great hardſhips and perſecutions in France, and that only upon the account of their religion.

The

CHAP.

The perſecution of the proteſtants in Italy, Spain, Portugal, and the low countries. With an account of the origin, progreſs, and cruel torments of the Spaniſh inquiſition.

NOTWITHSTANDING the eſtabliſhment of the inquiſition in Italy, and living under the inſpection of the pope, there have been divers even in the city of Rome who have owned the goſpel. For in the time of Adrian IV. who was an Engliſhman, one Arnald of Brixia came to Rome, and preached publickly and boldly againſt the corruptions of the Romiſh church, and found great favour among the ſenators and people; but at the inſtigation of the pope, he was moſt cruelly uſed, who ordered him to be hanged, and then burnt as an arch-heretick. In 1546. one Eucenas gave his teſtimony to the truth, whereupon, when he refuſed to recant the ſame, he was condemned to be burnt, and ſuffered martyrdom with great patience and conſtancy. In the year 1550. one Faninus of Ferrara in Italy was impriſoned for

for upwards of two years, and then ſtrangled and burnt. Pope Pius IV. raiſed an hot perſecution againſt the proteſtants in all the territories of the church of Rome, which was the deſtruction of many faithful chriſtians, yea ſo hot was the perſecution in the kingdom of Naples, that many noblemen and their wives, with divers others, were ſlain.

The city of Venice kept itſelf a long time free from the inquiſition, and multitudes of chriſtians flocked thither from ohter places, but in the year 1542. the pope prevailed ſo far as to introduce it there likewiſe, and then a terrible perſecution of the proteſtants commenced there; when they were condemned to die by the inquiſitors an iron chain was faſtened round their waiſt, to which a heavy ſtone was tied, they were then laid upon a plank between two boats, and rowed to an appointed place in the ſea, where the boats parting aſunder, the perſon was immediately drowned.

Of the Spaniſh Inquiſition.

FERDINANDO and Iſabella, king and queen of Spain, having expelled the Moors out of the kingdom of Granada, reſolved to reform religion, they therefore granted liberty to the conquered to continue and enjoy their goods on condition of their turning chriſtians, and all that refuſed were commanded preſently to leave Spain:—Afterward obſerving that thoſe who remained were only chriſtians in name. and had ſubmitted merely to ſave their eſtates; inſtead of providing religious men

men, who with gentleneſs and meekneſs might inſtruct and reduce them from their errors, they, by the advice of the Dominican friars, erected a court of inquiſition, whereby they were robbed of all their eſtates, and either put to moſt cruel deaths, or ſuffered intolerable torture, and ſpent the reſt of their lives in ſhame and miſery; neither was this only inflicted upon ſuch as blaſphemed Chriſt, but for obſerving the leaſt Jewiſh or Mooriſh ceremony, or holding the ſmalleſt error in the chriſtian religion. This *Holy inquiſition* was afterwards turned againſt the faithful ſervants of Jeſus Chriſt, and for ſuppreſſing the goſpel and the true profeſſors thereof.

When information is given againſt any perſon, they ſend one of the informers, who taking opportunity to meet with him uſually greets him thus, *Sir, I was yeſterday by accident at my lords inquiſitors, who ſaid they had occaſion to ſpeak with you about certain affairs, and therefore they command me to ſummon you to appear before them to-morrow at ſuch an hour.* The party not daring to refuſe goes to the place and gives notice, *That he is come to attend them*; and being called in, the inquiſitors aſk him, *What ſuit he hath to them*, and when he anſwers, *That he is come upon ſummons*; they then inquire his name, *For* (ſay they) *we know not if you are the man, but ſince you are come, if you have any thing to inform the court, either concerning yourſelf or any other, you may let us hear it, for the diſcharge of your conſcience.* If through ſimplicity a man doth accuſe himſelf or any other, they rejoice, as having attained their deſire, and preſently commit him to priſon.

After

After the priſoner has been in gaol ſix or eight months, he is brought before the *inquiſitors*, who tell him that they have deeply conſidered his caſe, and have found that he doth not declare the whole truth, and therefore are reſolved *he ſhall be rackt*, that they may draw from him by force, what by fair means he will not acknowledge; they adviſe him then rather to confeſs willingly, and thereby avoid that pain and danger that awaits him; but whether he confeſs or not, to the rack he muſt go, to compel him to confeſs more.

The priſoner is then led into a deep and dark dungeon under ground, that the terrible cries and ſhrieks of the tormented may not be heard. The *inquiſitors*, being ſeated near him, again perſuade him to confeſs freely and voluntarily, and then command him (or her, though the moſt modeſt virgin or chaſte matron in the country) to be ſtripped naked; they then ſignify their pleaſure how they will have him tormented: —They firſt bind his hands together with a cord eight or nine times about, then his thumbs in the ſame manner, the *inquiſitors* ordering him every time to bind them harder; then both hands and thumbs are faſtened to a pully which hangs to a gibbet, they then bind great and heavy bolts to his heels, and hang upon them divers iron weights, and ſo hoiſe the poor wretch up from the ground: Having continued thus for ſome time they let him down, and hang twice as much more to his heels, and hoiſing him up let him ſlip half way down of a ſudden, which rends and tears arms, ſhoulders, and his whole body out of joint. After they have tormented him about three hours, the inquiſitors aſk his tormentor whether

whether the reſt of his tormenting engines are ready, who to affright the priſoner anſwers they are, but that he hath not brought them with him; they then bid him bring them tomorrow, and turning to the poor wretch who lies in miſerable pain, cry, *How now, ſirrah, how do you like this? well conſider of it againſt to-morrow, otherwiſe you die, for what you have felt is but a flea-bite to what remains behind.* Then the jailor after three days brings him to the rack again when his joints are at their ſoreſt; ſometimes they have another torment with the trough, where the perſon is laid with his feet higher than his head, bound hand and foot in the trough, and laying a thick cloth over his mouth and noſtrils, they pour water from on high thereupon, which drives the cloth down his throat with miſerable torture and pain, and being drawn out again it brings forth blood with it, and ſeems as if it tore out his bowels.

Another torment which they have, no way inferior to the former, is to hold the priſoner's feet over a pan of burning charcoal, and that the fire may have the more force, they baſte their feet with lard and bacon. If after all theſe and divers other cruel tortures they continue conſtant, they are condemned to death: He is clothed in a long garment painted over with deviliſh ſhapes, a high crowned hat, whereon a man is painted burning in the fire, and many devils about him plying him with fire and faggot, upon his tongue a piece of left wood to hinder him from ſpeaking, a cord about his neck, and his hands faſt tied behind. All things being thus finiſhed, he is delivered by the

the *inquiſitors* into the hands of the magiſtrate, who preſently conveys him to execution, where in an inſtant the hangman breaks his neck, without being perceived, and then they report among the people that he recanted at his laſt hour, and returned to the church, therefore he felt no pain.

Though by the terrors of the inquiſition the profeſſors of the goſpel have been but few, yet in the year 1545. ſeveral proteſtants at St. Lucar, Valadolid, Seville, and other places in Spain, ſuffered death, no leſs than thirty being martyred at one time, and five years after divers more were likewiſe put to death; a lady and ſeveral other women were burnt at ſeveral places, and twenty others in one fire, after they had endured all the horrid torments of the rack, the pully, the trough, the barnacle, the twiſting cord, and the other barbarous tortures and inventions of the curſed inquiſition. Nay, divers Engliſhmen, betrayed by the inſinuation of wicked informers, were likewiſe burnt in Spain.

The rage and fury of the papiſts in the low countries was not leſs than in other places. Several were drowned, others made away with in priſons, others ſhut up in dark and noiſome places and fed only with bread and water till they were famiſhed. At Lorrain ſeveral were martyred, ſome by fire, others beheaded.

There was a very great perſecution all over Flanders about the year 1544. ſo that there was not a town or city almoſt in all the country wherein ſome were not baniſhed, beheaded, or condemned to perpetual impriſonment, neither was there any reſpect paid to age or ſex: At Gaunt eſpecially

eſpecially many of the chief perſons were burned for being proteſtants, and ſeveral others in Brabant and Artois, inſomuch that 200 men and women were cruelly deſtroyed at one time.

At the town of Mecklin, Dornick and Delden, ſeveral were put to death, and among the reſt two noble virgins who were ſiſters, and a mother and her three ſons, who all died owning the goſpel, and zealouſly exclaiming againſt the cruelty and idolatry of the papiſts: About the ſame time they miſerably tormented one Bertrand for trampling the hoſt under his feet; they put him thrice to the rack, and becauſe he would not recant in the market-place of Dornick, they put a ball of iron into his mouth to keep him from ſpeaking, then they cruſhed his right hand between two flat red-hot pieces of iron, till the form of it was changed, and did the like by his foot; then tying him round the waſte by a pully, they hoiſted him up and down over a fire till he was burnt to aſhes, which they caſt into the river.

The greateſt inſtrument of the devil in thoſe countries was the duke of Alva, who was ſent by the king of Spain to root the proteſtants out of the low countries. This duke boaſted once at his own table, *That he had been diligent to root out hereſy; for beſides thoſe he had ſlain in the wars, he had put into the hands of the common hangman to be executed, within the ſpace of ſix years, no leſs than* 180,000 *perſons.*

The perſecutions of the papiſts upon the proteſtants in Scotland and Ireland.

IN the year 1572. Mr. Patrick Hamilton, of an ancient and honourable family, and called abbot of Fern, left Scotland and went into Germany, where converſing with Luther and Melancthon, he greatly increaſed in godly knowledge and learning; and returning home he publickly preached concerning faith and good works, and againſt the ſuperſtitions and idolatry of the papiſts.

This ſo enraged James Beaton archbiſhop of St. Andrews, that, in the abſence of the king, Mr. Hamilton was ſeized by the biſhop's officers and carried to the caſtle and the next day he was brought forth to judgement, and condemned to be burnt for the teſtimony of God.—The articles charged againſt him were of *pilgrimages, purgatory, praying to ſaints, and for the dead.*

After

After dinner the fire was prepared, which ſ me thought was only to terrify him, but it pleaſed God to ſtrengthen him againſt the fear of death, and ſo he was tied to the ſtake, giving his garments to his ſervant, and ſaying, *Theſe will not profit in the fire, they will profit thee; after this thou canſt receive no benefit by me, except the example of my death, which I pray thee to remember; for though it be bitter to the fleſh, and fearful before men, yet it is the entrance into eternal life, which none ſhall poſſeſs who deny Jeſus Chriſt before this wicked generation.* And the fire being kindled, he cried with a loud voice, *Lord Jeſus, receive my ſpirit; how long ſhall darkneſs overwhelm this realm? and how long wilt thou ſuffer the tyranny of thoſe men?* A friar troubling him by crying out, *Turn, thou heretick, call upon our lady, ſay,* Salve Regina, *&c.* he replied, *Depart from me, and trouble me not, thou meſſenger of Satan*; and ſpeaking to one Campbel the chief among them, he ſaid, *Wicked man, thou knoweſt the contrary, and haſt confeſſed the contrary to me, I appeal thee before the tribunal ſeat of Jeſus Chriſt.* After which he reſigned up his ſpirit to God; and a few days after the friar died in frenzy and deſperation.

The archbiſhop of St. Andrews likewiſe called before him two gentlemen, David Stratton and Normand Gomlay: They were both brought to judgement in Holy-rood houſe, where the king himſelf was preſent, and condemned to be firſt hanged and then burnt, which they chearfully ſuffered.

One dean Thomas Foret, who uſed to preach to his pariſhioners every Lord's day, out of the

epiſtles and goſpels as they came in order, was complained of to the biſhop of Dunkeld, who reproved him for it, telling him that it was too much to preach every Sunday, ſince the people might think they (*viz.* the biſhops) ought to do ſo likewiſe; and, ſaid the biſhop, *Is it not enough for you when you find a good epiſtle and goſpel, to ſet forth and preach the liberty of holy church, and let the reſt alone?* Dean Thomas replied, That he had read them all over and knew no bad ones among them; *But*, ſaid he, *when your lordſhip ſhews me any ſuch, I will paſs them by.* The biſhop anſwered, *I thank God I never knew what the Old and New Teſtament was, but go your ways and repent of theſe fancies, ere it be too late:* The dean anſwered, *My cauſe is good and juſt in the preſence of God, and therefore I care not what follows thereupon*; and ſo went away, but he was ſhortly after ſent for before cardinal Beton, by whom he was condemned and burnt for an heretick.

The year after Jerom Ruſſel, and Alexander Kennedy, who was not above 18 years old, were brought before the archbiſhop and his aſſociates, who railed upon them, and called them hereticks. Jerom Ruſſel replied, *This is your hour and power of darkneſs, now ſit ye as judges, and we are wrongfully accuſed, but the day will come wherein our innocency will appear, and ye ſhall ſee your own blindneſs to your everlaſting confuſion, go forward, and fulfil the meaſure of your iniquity.* Some time after they were ſentenced to die, and as they went to execution Jerom comforted Kennedy, ſaying "Brother, fear not, greater is he that is in us "than he that is in the world; the pain we are

"to

" to ſuffer is ſhort, and ſhall be light, but our joy " and conſolation ſhall never have an end; let us " therefore ſtrive to enter into our Maſter and " Saviour's joy, by the ſame ſtrait way which he " hath taken before us; death cannot hurt us, " for it is deſtroyed by him for whoſe ſake we " now ſuffer." In this manner they joyfully gave up their ſouls unto God in the flaming fire.

In the year 1543. cardinal Beton coming to Edinburgh cauſed ſeveral religious perſons to be brought before him; and when he could find nothing againſt them, he cauſed four men to be hanged upon ſuſpicion that they had eat a goſe upon a Friday. A woman, who had a child ſucking at her breaſt, was drowned for refuſing to pray to the virgin Mary. Many others were likewiſe baniſhed and impriſoned for the goſpel; and among the reſt John Rogers, a learned and godly miniſter, whom he cauſed to be murdered in priſon, and then thrown over the wall, giving it out, that by attempting to make his eſcape he broke his neck.

In the year 1546, Mr. George Wiſhart, a famous miniſter was ſent for to appear before cardinal Beton and the other biſhops at St. Andrews, where a prieſt was ordered to curſe him:—However Mr. Wiſhart gave them an account of his faith and doctrine, but not being able to anſwer him, they immediately condemned him to be burnt; preſently a fire was prepared over againſt the caſtle, and velvet cuſhions were laid in the caſtle windows for the cardinal and the reſt of the prelates to ſee him ſuffer; and leſt he ſhould be reſcued by his friends, all the caſtle guns were

mounted againſt the place of his execution, by the cardinal's order; then with a rope about his neck, and a chain about his middle, he was faſtened to the ſtake; and having earneſtly prayed, and exhorted the people, and forgiven his enemies and perſecutors, he ſpoke thus, "I beſeech you, brethren, exhort your prelates to "learn the word of God, that they may be "aſhamed to do evil, and learn to do good, or "there ſhall come upon them the wrath of God, which they ſhall not eſchew: Then the hangman upon his knees ſaid, "Sir, I pray forgive me, "for I am not the cauſe of your death." Mr. Wiſhart called him, and kiſſing his cheek ſaid, "Lo here is a token that I forgive thee: My "heart, do thine office;" he was then tied to the ſtake, and the fire kindled. The captain of the caſtle came to him, and bid him be of good courage; to whom Mr. Wiſhart ſaid, "This fire "torments my body, but no what abates my ſpi-"rits;" then looking towards the cardinal he ſaid, "He, who in ſuch ſtate, from that high place, "feeds his eyes with my torments, within a few "days ſhall be hanged out at the ſame window, "with as much ſhame and ignominy as he there "leans with pride:"—Then his breath being ſtopped by the flames, he gave up the ghoſt.

This prophecy was fulfilled in a ſhort time after, for the people being generally diſcontented at the cruelty uſed againſt Mr. Wiſhart, ſeveral perſons conſpired againſt him, and killed him in the caſtle; the provoſt raiſing the town came to the caſtle gates, crying, *What have you done with my lord cardinal? where is he?* To whom they anſwered

from

from within, "Return to your houſes, for he "hath received his reward, and will trouble the "world no more." But they cried, "We will "not depart till we ſee him." Then was he hung out at that very window to ſatisfy them that he was dead, and the people departed.

Shortly after Adam Wallace and Henry Foreſt ſuffered the ſame cruel death on account of hereſy. One Walter Will being accuſed of hereſy, and refuſing to recant, was condemned to the fire; and all things being ready, they commanded him to go to the ſtake: No, ſaid he, "by the laws of "God I am forbid to lay hands on myſelf, there-"fore do you put me in the fire, and you ſhall "ſee my reſolution." Then having prayed unto God, he ſpake thus to the people, "Although I "have been a great ſinner, yet it is not for that, "but for God's truth contained in his word of "the Old and new Teſtament that I now ſuffer; "and God out of his abundant mercy doth ho-"nour me ſo far, as to make me among other of "his ſervants to ſeal his truth with my blood:— "Dear friends, as you would eſcape eternal "death be no more ſeduced with the lies of "archbiſhops, biſhops, abbots, priors, &c. but "truſt only in God." After he had thus ſpoken, he was tied to the ſtake, and the fire being kindled he quietly ſlept in the Lord; and was the laſt perſon that died for the proteſtant religion in Scotland.

In the year of our Lord 1641. a moſt horrid and bloody maſſacre was committed upon the proteſtants in Ireland; to which the jeſuits, prieſts, and friars were the chief inſtigators.——In the

caſtle of Liſgol above 120 men, women and children were burnt together. At Portendown bridge 1,000 men, women and children were drowned in the river. In Queens County an Engliſhman, his wife, five children and a maid, were all hanged together.——They ſtripped a Scotſman, and knocked him down for dead. but he afterwards recovering went into the town naked, where they hewed him all to pieces; they ripped up his wife's belly, ſo that the child dropped out:——They hanged up divers women with child, and ripping them up, they gave their infants to de devoured by dogs and ſwine.——They cauſed children to carry their aged parents to the river and drown them; ſome wives were forced to help in hanging their own huſbands; in one town they hanged a young man whom they had forced to murder his father; in another place they cauſed a ſon to kill his mother, whom they had forced to kill her huſband, and then immediately hanged the ſon: Their curſed malice was thereby ſhewn, that they might, as much as in them lay, deſtroy ſoul and body together.

By theſe and all manner of cruelties and barbarities which hell itſelf could invent, the Iriſh and Engliſh papiſts murdered and deſtroyed in a few months near 300,000 proteſtants, without any manner of provocation, but only becauſe they were proteſtants; whoſe deaths the Divine Vengeance in a ſhort time after recompenſed upon the murderers, many thouſands periſhing by the ſword, and the plague that followed.

The

The perſecutions and cruelties of the papiſts againſt the proteſtants in England.

IT is ſome hundreds of years ſince this bloody beaſt of perſecution began to ſhew his fangs and armed claws in this kingdom; and it was almoſt as ſoon perceived and teſtified againſt by ſome good men in thoſe times.—For in the year 1200. John of Saliſbury declared againſt the corruptions and ſuperſtitions of the Romiſh church, and plainly diſcovered the oppreſſion of the pope and his ravenous clergy; and after him John Groſtead biſhop of Lincoln wrote to the pope and admoniſhed him, for which he had like to have loſt his life.

In the year 884. John Patrick Erigena, a Briton, who was ordained the firſt reader in Oxford by king Alfred, was condemned and martyred by the pope, for writing a book concerning the ſacrament. In the year 960. many miniſters and divines wore the *mark of the beaſt* in their faces, being by the pope's order branded in the face with

with [illegible], for dissenting in many things about the [illegible] purgatory, and the like; and for saying that the cloisters were the nurses of sodomy. In the year 1126. one Arnold was butchered at Oxford for preaching against the pride of the prelates, and the wicked lives of the priests. In the year 1160. the persecuted Waldenses came hither for succour, but instead thereof they were persecuted, condemned, burnt, whipt, and stigmatized for their religion, both at Oxford and other places.

After which almost in every year it pleased God to raise up several learned and worthy men who all gave ample testimonies by their publick writings against the many corruptions, evil doctrines, and superstitious worship of the church of Rome, at the hazard of their lives, honours, liberties, estates and fortunes; and as the number of professors increased, so persecution grew hotter, and the rage and malice of the papists more violent.

In the reign of Henry VIII. the flames increased very much, and multitudes suffered in every place. It was usual with them to compel children to accuse their parents, and parents their children; husbands their wives, and wives their husbands; intimate friends, brothers and sisters, to accuse one another; and many hundreds were forced to abjure their consciences, or be burnt.

There were two things about this time that very much increased the professors of the gospel in England: One was the appearance of Martin Luther, who boldly owned the truth, and loudly declaimed against the corruptions of the Romish church:——The other was the art of printing, which now began to be common, whereby the true

true religion was the more eaſily promulgated and diſperſed through every country, and in all languages. This alarmed the pope and his debauched clergy, who were afraid to have their wicked doctrines and practices diſcovered to the people, and thereupon they began to rage and beſtir themſelves, raiſing perſecution, and making deſtruction and ſlaughter in all places throughout the kingdom againſt the Lutherans, as they were now called.

Sir John Blage, of the king's privy chamber, was falſely accuſed to have ſpoken againſt the maſs, upon which he was condemned to be burnt in Smithfield; whereupon the earl of Bedford begged his pardon of the king, who commanded it to be drawn immediately. After his releaſe Sir George came to the king, who ſaid, *Ah my pig* (for ſo he uſually called him;) *Yea*, (ſaid Blage) *if your majeſty had not been better to me than your biſhops were, your pig had been roaſted before this time.* Preſently after Gardiner biſhop of Wincheſter, and his confederates, ſet forth a cruel proclamation in the king's name, for aboliſhing the ſcriptures, and all other Engliſh books that diſcovered the truth to the people; but it pleaſed God, in the midſt of theſe ſubtile contrivances for the deſtruction of his goſpel and ſervants, by the death of the king within four months after the proclamation, to diſappoint all their hopes and projects.——For, at his ſon Prince Edward's acceſſion, the proteſtant religion was eſtabliſhed, and popery and ſuperſtition aboliſhed; he cauſed all images to be demoliſhed, and to be taken out of all the churches within his dominions; the

learned

learned men of his time he encouraged, and commanded them to open and expound the ſcriptures, he aboliſhed the maſs, and ordered the ſervice to be read in the Engliſh tongue; and the ſacrament of the Lord's ſupper to be adminiſtred in both kinds to the people.

In the ſeventh year of his reign, and the ſeventeenth year of his age, he died of a lingring ſickneſs; and was ſucceeded by queen Mary, who ſoon diſcovered her diſaffection to the proteſtant religion, by diſplacing all the orthodox biſhops, and by releaſing out of the tower Stephen Gardiner biſhop of Wincheſter, whom ſhe made lord chancellor of England, and Bonner who was made biſhop of London. Then the queen publiſhed a proclamation, that ſhe was reſolved to obſerve and maintain the catholick religion, wherein ſhe was brought up, requiring all her ſubjects quietly to embrace the ſame.

A while after this, Bonner and Gardiner began a cruel and bloody perſecution upon the proteſtants, and made them fall in heaps: In the year 1556. their wicked and bloody rage ſtill continued, the land was all in a flame, and blood and cruelty reigned in every place: For there were ſeven burnt in Smithfield in one fire, four more in Canterbury, and Dr. Cranmer, archbiſhop of Canterbury, was burnt at Oxford.—And, though the reign of queen Mary was the ſhorteſt of any ſince the conqueſt, except king Richard III. yet in her days there was more chriſtian blood ſpilt for religion than in any king's reign whatever, ſince Lucius, the firſt chriſtian king eſtabliſhed chriſtianity in this land: In the five years of her reign, there

periſhed in the flames, for the profeſſion of the proteſtant religion, no leſs than 277 perſons of all ages and both ſexes; there ſuffered five biſhops and archbiſhops, 21 divines, eight gentlemen, four tradeſmen, 100 huſbandmen, ſervants and labourers, 26 wives, 20 widows and young women, two boys, and two infants; one in the iſle of Guernſey, who ſprung out of the mother's womb as ſhe was burning at the ſtake, was moſt inhumanly thrown in again and burnt for a young heretick. Beſides theſe, there were 64 perſecuted for their religion, whereof ſeven were whipt, 16 periſhed in priſon, 12 were buried in dunghills, and many more were condemned, but were ſaved by the death of queen Mary.

The ſucceſſion of queen Elizabeth put a ſtop to the cruel rage of the papiſts; for the power and authority of the pope vaniſhed, and peace, reſt, and liberty, for all the good people of the nation enſued. But the papiſts, out of their extreme loyalty to the pope, thinking it a ſin to live peaceably under an heretical prince, proceeded to ſecret plots and attempts againſt her; they conſpired the death of the queen, and made ſeveral attempts to murder her. But notwithſtanding all their wicked and execrable deſigns, this glorious and heroick queen of bleſſed memory, having out-lived four kings and eight popes, died in peace, and left her flouriſhing kingdoms to her ſucceſſor king James.

Now the papiſts, being thus diſappointed of their great hopes and expectations, by the ſucceſſion of a proteſtant king to the crown of England, and thereby uniting into one body Scotland, England, and Ireland, they grew as it were deſpe-

rate, and entered upon the moſt barbarous and helliſh plot that ever was hatched in the brains or hearts of men, *viz.* that called the *Gunpowder treaſon*, which is yearly commemorated upon the 5th of November, for they deſigned to act it on that day in the year 1605.

This horrid deſign was contrived by divers jeſuits, and other Engliſh papiſts, who, by undermining the parliament houſe, and planting there 36 barrels of gunpowder, intended, by firing the ſame when both houſes were ſitting, to have blown up and deſtroyed not only the king, as head of the kingdom, but with him his queen, the prince, and all the royal iſſue, together with the clergy, nobility, and the chief men of the whole kingdom; but were miraculouſly prevented and detected, as if by the immediate finger of God, when the very train was laid, and fire almoſt put to it. In this horrid conſpiracy Cateſby, Piercy, Faux, Digby, Garnot, Hall, &c. all popiſh prieſts, were conſiderable actors and promoters, and all ſworn to ſecreſy, with horrid oaths and execrations, taking the holy ſacrament, and engaging themſelves one to another thereby; and by their faith in the Holy Trinity, never to ſhrink from the execution of this their helliſh intention, till they had perfermed the ſame: They were likewiſe promiſed from abroad ſhips and men, and 1000,000 crowns to carry on their work.

In the year 1666. Sept. 2. about two o'clock in the morning, a fire brake out in a baker's houſe in Pudding-lane near Fiſhſtreet-hill London, and raged with extreme violence, accompanied with a ſtrong north-eaſt wind, ſo that it continued for the

the ſpace of near four days, till it had burnt down 13200 houſes, which ſtood upon 337 acres of ground within the walls, and 63 acres and three roods without; beſides 89 pariſh churches, the moſt ſpacious cathedral of St. Paul, the Royal Exchange, the great Guildhall, the Cuſtom-houſe, many magnificent halls of companies, ſeveral principal city gates, and other publick edifices; which was accompanied with the loſs of vaſt quantities of rich houſehold ſtuff, and goods of all ſorts:— So that the whole loſs was computed to amount to 9900,000 pounds. Upon the 18th of September following the parliament met, and the commons appointed a committee to examine into the cauſes of the fire, and to take information concerning it; and in a ſhort time ſo many and ſuch very conſiderable informations were brought in, that it no longer was doubted that the papiſts were the contrivers and managers of this dreadful fire.

But this not doing their work, they took divers other methods for carrying on their deſign, which they had very near brought to perfect on in the year 1678. when they entered into a plot by fire and ſword for the murdering of his majeſty's ſacred perſon, and for ſubverting the proteſtant religion, and the ancient and eſtabliſhed government of the kingdom. After this followed the ſeizing of the charter of London, and divers others in the chief cities and towns in England; the biſhops were impriſoned for petitioning, Maudlin College had its legal poſſeſſors turned out, and was filled with none but papiſts, and divers other outrageous acts were committed againſt all law and right, in order to the perfecting the great work of convert-

ing these three kingdoms to popish superstition, and reducing them to slavery and arbitrary government: But the people of England having suffered these and many other indignities, at length were provoked to free themselves from the chains they saw prepared for them, therefore the principal nobility and gentry invited his highness the prince of Orange to their assistance, who accordingly landed in England and with his presence only, by the help of the almighty, put all their popish enemies to flight, and restored to them their former state of happiness and tranquillity, for which the whole nation by their representatives made it their humble request that his highness with his royal consort would be pleased to accept of the crown, and they were accordingly proclaimed king and queen with all manner of joy and satisfaction, Feb. 13. 1688.

AN

An Abſtract of the late Perſecutions, and inhuman Oppreſsions of the Proteſtants in France, Piedmont, and Savoy in the Years 1686. and 1687.

THOUGH the barbarous cruelty and treachery of the Romaniſts is already ſufficiently demonſtrated, and the world thereby fully convinced that popiſh treaties are not to be relied on, yet their horrid barbariſties in France ſince the maſſacre at Paris, and other violations of the moſt ſacred oaths and engagements, may convince the moſt obſtinate that they make it a point of religion to deſtroy proteſtants, over whom that church pretends to have a ſovereign and abſolute dominion.

Though Henry IV. (called the Great) in gratitude to the proteſtants for aſſerting his rights to the crown againſt the papiſts, who were then in rebellion againſt him, confirmed to them an intire liberty of conſcience both in religious and civil matters equally with his other ſubjects, which he declared ſhould be perpetual and inviolable, and which was confirmed by his ſon Lewis XIII. and Lewis XIV. at their coming to the crown; yet ſome time after the coronation of Lewis XIV. when the kingdom was ſettled in peace, three proteſtant towns, Rochelle, Montauban, and Milan, which had ſhewed the greateſt zeal to the king's ſervice, were plundered by the ſoldiers. In civil affairs and controverſies about lands, houſes, or debts, religion was always urged, the monks, prieſts, and the reſt of that crew crying out in courts of juſtice, *I plead againſt an heretick, againſt an enemy to the ſtate, and to the king's religion, which he would have deſtroyed:* So that the judge durſt not declare in their favour, though never ſo much wronged, leſt he ſhould be counted a favourer of hereticks; and upon complaint the proteſtants were told, *You have your remedy in your own hands, why don't you turn catholicks?* After this ſucceeded proceſſes to all the cities, towns, and pariſhes in France, impowering the curates and churchwardens to inquire what had been ſaid or done for 20 years paſt by the proteſtants, and to inform the juſtices, who were to puniſh them with the outmoſt ſeverity, whereby the priſons were ſoon filled, many innocent and virtuous perſons were whipt and ſent to the gallies for ſlaves: But the miniſters ſuffered moſt thereby, for they ſeldom preached

preached a ſermon but a troop of prieſts and monks were preſent as informers, who charged them with things they never thought of, by turning them to a contrary meaning; if a miniſter ſpake of Egypt, Pharaoh, the Iſraelites, or of good or bad people; theſe ſpies reported that by Egypt and the wicked they meant the catholicks, and by the Iſraelites the proteſtants. They then proceeded to deprive proteſtants of all publick offices and employments, directly contrary to the edict of Henry the Great; yea to hinder them from exerciſing ſeveral arts and trades for the maintenance of their families; all lords and gentlemen were ordered to diſcharge their proteſtant officers and ſervants; and no proteſtant midwives were ſuffered to perform their office; by theſe methods many thouſands were reduced to miſery and ruin.

Their cruelty ceaſed not here, for they laid unreaſonable and ſevere taxes upon the proteſtants, ſo that he who formerly was charged at 40 or 50 livres was now raiſed to 7 or 800. which if not inſtantly paid they quartered dragoons upon them till they had diſcharged the outmoſt farthing. In 1681. an edict came out that children at ſeven years of age might abjure the proteſtant religion, forcing their parents to give them yearly allowances above their ability, which occaſioned the ſeduction of many young perſons, and brought ruin on a multitude of families; they took children from their parents and put them into convents, with ſtrict charge to hinder their fathers or mothers from ſeeing them; even perſons of the firſt quality were uſed ſo, the ancient duke de la Force had

had ſeven children taken from him, the eldeſt not exceeding 12 years of age. They prohibited proteſtant ſchoolmaſters, and ſuppreſſed three univerſities; they forbid papiſts to marry proteſtants, or miniſters directly or indirectly to hinder their people from embracing the catholick religion

In 1684. they quartered ſoldiers in all the province, and chiefly dragoons, the moſt deſperate troops in the kingdom: Terror and dread marched before them, and all France was filled with the news, *That the king would no longer ſuffer any proteſtants in his kingdom, and that they muſt reſolve to change their religion, or ſuffer the outmoſt cruelty that could be inflicted upon them.* They firſt ſummoned the cities and commonalties, and aſſembling the inhabitants of the reformed religion told them, *It was the king's pleaſure that they ſhould become catholicks, and if they would not do it freely they muſt force them.* The poor people ſurpriſed at the propoſal anſwered, *They were ready to ſacrifice their eſtates and lives to the king, but their conſciences being God's, they could not diſpoſe of them in the ſame manner.*

Such anſwers immediately brought the dragoons upon them, who inſtantly ſeized on all the gates and paſſages of the city: They lay upon the proteſtants at free quarter, they conſumed all their proviſions, and robbed them of their money, and all their goods in general:—Then they fell upon their perſons, and forbore no wickedneſs or villainy to oblige them to change their religion.—— Amidſt a thouſand hideous cries and blaſphemies they hung men and women up by the hair of the head, or by the feet, to the roof of their chambers

bers, or to the hooks within the chimneys, ſmoking them with wiſps of ſtraw till they were no longer able to bear it, and when they were taken down, if they would not recant their religion, they immediately hung them up again; they threw them into great fires and pulled them not out till they were half roaſted; they tied ropes under their arms, and plunged them up and down into wells from whence they would not take them till they had promiſed to turn papiſts; they tied them as criminals to the rack, and with a funnel poured wine down their throats till the fumes of it deprived them of their reaſon, and then made them ſay they would be catholicks. They ſtripped them naked, and after a thouſand indignities larded or ſtuck them with pins from head to foot. They cut them with penknives, pluckt them by the noſe with red hot pincers, and dragged them about the rooms till they promiſed to be catholicks, or that for wearineſs they let the poor wretches go: They beat them with ſtaves, and dragged them all bruiſed to the churches, where their forced preſence was reckoned their abjuring the proteſtant religion. They kept them from ſleeping ſeven or eight nights and days together, relieving one another to keep them waking: They threw buckets of water on their faces, and tormented them ſeveral ways, by holding kettles over their heads turned downwards, whereon they made a continual noiſe till theſe poor creatures had loſt their ſenſes. If they found any ſick in bed they had the cruelty to bring ſeveral drums ſounding an alarm about their beds for whole weeks together without intermiſſion, till they promiſed to recant. In ſome

places

places they tied fathers and husbands to the bed-posts, and ravished their daughters and wives on the bed before their eyes; in other places rapes were publickly permitted for many hours together; they pluckt off the nails from the hands and toes of others with most intolerable pain; they burnt the feet of others; and blew up men and women with bellows until they were ready to burst.

If, after this horrid usage, any refused to turn, they imprisoned them in close, dark, and stinking dungeons, exercising on them all manner of inhumanity: In the mean time they demolished their houses, destroyed their hereditary lands, cut down their woods, and seized their wives and children to imprison them in monasteries. If any endeavoured to escape by flight, they were pursued and hunted in the fields and woods, and shot at like wild beasts:—The justices and magistrates rode about the highways, stopping all without exception, and using them like prisoners of war: Neither fell this storm only on the common sort, noblemen and gentlemen were not exempted from it, they had soldiers quartered on them that plundered their houses, wasted their goods, razed their castles, cut down their woods, yea their very persons were exposed to the insolence and barbarity of the dragoons; which to avoid, many ladies and persons of quality hoped to find some retreat in Paris, or at the court, not imagining that the dragoons would come to seek them so near the king's presence; but they soon found their mistake, for immediately there was an order of council commanding them to leave Paris in 15 days, and to return without delay to their own dwellings, prohibiting

hibiting all perſons to entertain or lodge them in their houſes.

It is obſervable that uſually in the head of theſe infernal dragoons there marched a ſquadron of biſhops and prieſts to ſee that the ſoldiers executed the full vengeance they deſired upon the proteſtants, who upon all occaſions provoked and ſtirred up the ſoldiers to cruelty and barbarity if they found they had the leaſt compaſſion and pity toward theſe poor innocents. When they fancied themſelves at reſt by ſigning a form of abjuration of the proteſtant religion, yet a while after theſe cruel men made them ſign another, which threw many of them into the very depth of deſpair; nay, after all theſe barbarous uſages and compulſions they forced theſe wretched people to acknowledge, *That they embraced the Roman religion of their own accord, without being induced thereto by any violent means:* Though all theſe frauds, violences and cruelties, and infinite numbers more have been acted toward the proteſtants in the face of the ſun, and before millions of eye-witneſſes, and are notorious to all Europe, yet this is another method that their perſecutors have taken to ſhelter themſelves from publick condemnation, by denying the fact, and perſuading the world, *That force and violence had no ſhare in the converſions, but that they were ſoft, calm, and voluntary, and that if there were any dragoons concerned therein, it was becauſe the proteſtants themſelves deſired them that they might have a handſome pretence to change their religion.*

The revoking the edict of Nantz (which was the Magna Charta of the proteſtants) formerly reſolved

reſolved on, was put in execution, October 8th, 1685. whereby all their miniſters were baniſhed out of France being commanded to depart the kingdom in 15 days, and ſuppreſſing all proteſtant books whatſoever:—'Tis ſaid the chancellor of France ſhewed extraordinary joy at the ſealing this edict, but it laſted not long, this being the laſt thing he did for as ſoon as he came home from Fontainebleau he fell ſick and died in a few days. By this edict the king declares, "That he had "reſolved upon this deſign ever ſince his coming "to the crown, but had been hindred by his "wars againſt the enemies of the ſtate, but being "now at peace with all the princes of Europe, "he wholly gave himſelf to unite all his ſubjects "in the catholick religion, commanding that all "the proteſtant churches ſhould be pulled down "and demoliſhed; that thoſe who turn papiſts "ſhall be rewarded and preferred; that no chil-"dren ſhall be educated in the proteſtant religion; "that thoſe who have fled have four months to "return and recant, if not, their goods and eſtates "to be confiſcated; that no proteſtant preſume "to leave the kingdom under the penalty of the "men being ſent to the gallies, and the women "to forfeit their bodies and goods."

The very day this was publiſhed in Paris they began to demoliſh the church of Charenton, and the chief miniſter was commanded to leave the city in 24 hours and the reſt in 15 days, but were neither permitted to diſpoſe of their eſtates, to carry any of their effects with them, nor to take along with them father, mother, or any of their kindred, though many were infirm, decayed, and poor,

poor, and could not ſubſiſt but by their means; yea they denied them their own children if above ſeven years old, nay ſome they took from them under that age; they refuſed to allow nurſes for new-born infants to whom the mothers could not give ſuck.

Soon after, the former barbarities, or greater, if poſſible, were revived, of which I ſhall give a few inſtances. The dragoons that quartered with Monſieur Salignac at Montauban made his dining-room a ſtable for their horſes, though the furniture thereof was valued at a thouſand livres, and forced him to turn the ſpit till his arm was almoſt burnt by their continual throwing wood on the fire: They beat an old man almoſt to death, to force him to go to maſs, while the conſtant martyr to his laſt breath cried, *He would never do it*, and only requeſted they would diſpatch and make an end of him. Monſieur de Garriſon, one of the chief men of the city, and an intimate friend of the intendant, went and threw himſelf at his feet, imploring his protection, and conjuring him to rid him of the troopers, that he might have no force put upon his conſcience, adding, *That in recompence of the favour he begged of him, he would give him all he had*, which was to the value of about a million of livres; but all his intreaties were ſo far from prevailing, that he ordered him for terror to be uſed worſe than the reſt, by dragging him along the ſtreets.

Some of the ſtouteſt ſoldiers took their landlords, or others in the houſe, and walking them up and down, continually tickled and toſſed them about like a ball from each other, without giving

them the leaſt intermiſſion, and kept them in that condition three days together without meat, drink, or ſleep; when they were ſo faint as not to be able to ſtand longer on their legs, they laid them on a bed continuing to tickle and torment them as before, and when a little recovered forced them to riſe again, laſhing them with rods, to prevent their ſleeping: When one party of theſe curſed tormentors were tired and wearied out, their companions relieved them, by which infernal invention many became diſtreſſed and mopiſh. Iſaac Faim, a citizen of Negrepliſſe, was hung up by the arm pits, and tortured a whole night, by pinching and tearing off his fleſh with pincers, though thereby they were not in the leaſt able to ſhake his conſtancy. The wife of one Rouiſſion a joiner, being violently dragged by the ſoldiers along the ſtreets to force her to hear maſs, died of the cruel and inhuman treatment aſſoon as ſhe reached the church porch. They made a fire about a boy of ten years of age, who continually with hands and eyes lifted up to heaven cried, *My God, help me*; and when they ſaw the lad reſolved to die rather than renounce his religion, they ſnatched him from the fire when he was at the very point of being burnt.

In divers places they endeavoured to tire out the patience of the proteſtants, and overcome their conſtancy by applying red hot irons to the hands and feet of men, and to the breaſts of women:— At Nants they hung up ſeveral women and maids by the feet, quite naked, and others by the armpits, expoſing them to publick view. They bound mothers that gave ſuck to poſts, and let their little infants

infants lye languiſhing in their ſight without their being ſuffered to ſuckle them for many days; and all this while left the poor infants crying, moaning, and gaſping for life, and even dying for hunger and thirſt, thereby to vanquiſh the conſtancy of their tender-hearted mothers; ſwearing they never ſhould ſuckle them till they promiſed to renounce the profeſſion of the goſpel. Children of four or five years of age were kept from meat and drink till they were ready to famiſh, and were then brought to their parents by the dragoons, who ſwore bloodily, *That except they recant, they muſt prepare themſelves to ſee their children languiſh and die in their preſence.* If it happen that any by their patience and courage ſtand out, the ſoldiers go and acquaint their commanders, *That they have done all they could, but without ſucceſs*; who in a barbarous and ſurly tone anſwer them, *You muſt return upon them, and do worſe than you have done, the king commands it; either they muſt turn, or I muſt periſh in the attempt.*—Theſe are the pleaſant flowery paths whereby Papiſts allure the Proteſtants to return to the boſom of their church.

Thirty-two companies of foot with an intendant, and the two biſhops of Agen and Perignex, entered the city of Bergerack, and ſending for 200 of the principal citizens before them, told them, *That the king's expreſs will and pleaſure was that they ſhould all go to maſs, and that in caſe of diſobedience they had orders to compel them to it.*——To which the citizens unanimouſly anſwered, *That if they were ſo reſolved, they had nothing elſe to do but to prepare themſelves to receive the puniſhment they ſhould inflict*:—Whereupon 32 troops more of

horſe and foot marched into the town, who were all quartered upon the proteſtants, with expreſs command not to ſpare any thing they had, and to exerciſe all manner of violence upon them till they had extorted a promiſe of conformity to their wills. Theſe wolves, thus encouraged, flew inſtantly upon theſe innocent ſheep, rending and devouring them in ſuch a manner as the relation thereof cannot but ſtrike horror and amazement:——Whole companies were ordered to quarter upon one citizen, and when their money was gone, they ſold their houſehold ſtuff for little or nothing:—They bound and fettered father, mother, wife and children, four ſoldiers ſtanding continually at the door, to hinder any from ſuccouring them, and kept them in this condition five or ſix days together without meat, drink, or ſleep: On one hand the child cries with the languiſhing tone of one ready to die, *Ah my father! Ah my mother! What ſhall I do? I muſt die, I can endure no longer*: The wife on the other hand cries, *Alas! my heart fails me, I faint, I die*: While their cruel tormentors are ſo far from being touched with compaſſion, that from thence they take occaſion to torment them afreſh, and to renew their tortures, frightning them with their helliſh threats, accompanied with execrable oaths and curſes, crying, *Dog, bougre, what wilt thou not be converted, wilt thou not be obedient?—Dog, bougre, thou muſt be converted, we are ſent on purpoſe to convert thee*; and the clergy, who are witneſſes of all theſe cruelties (with which they feaſt their eyes) and who hear all their infamous and abominable ſpeeches, which ought to cover them

them with horror and confuſion, yet only make it a matter of ſport and laughter.

A young woman was brought before the council in order to oblige her to abjure the truth, which ſhe boldly and manfully refuſing was remanded back to priſon, where they ſhaved her head, and ſinged the hair from other parts; and ſtripping her quite naked led her through the ſtreets of the city, where many a blow was given her, and ſtones thrown at her: After this they ſet her up to the neck in a tub full of water, from whence, after ſhe had remained there ſome time, they took her, and put on her a ſhift dipt in wine, which, as it dried and ſtuck to her ſore and bruiſed body, they ſnatched off again, and then had another ready dipt in wine to clap upon her; this they repeated ſix ſeveral times, and when by this inhuman uſage her body was grown very raw and tender, they demanded of her, *Whether ſhe did not now find herſelf diſpoſed to embrace the catholick faith?* as they term their religion: But ſhe, being ſtrengthned by the Spirit and love of him for whoſe name's ſake ſhe ſuffered all theſe extremities, undauntedly anſwered, *That ſhe had before declared her reſolution to them, which ſhe would never alter, and that though they had her body in their power, yet ſhe was reſolved never to yield her ſoul to them, but keep it pure and undefiled for her heavenly lover, as knowing that a little while would put an end to all her ſufferings, and give a beginning to her enjoyment of eternal bliſs.* Which words further enraged them, and deſpairing of making her a convert, they faſtened her to a gibbet by the feet quite naked, with her

head downward, and let her hang there in that ignominious poſture till ſhe gave up the ghoſt.

There was an old man in the city who, having long been kept priſoner in a deep dungeon for the proteſtant profeſſion, where his companions were darkneſs and horror, and filthy creeping things, was brought at length before the judges, with vermin and ſnails crawling upon his mouldring garment, who ſeeing him in that lotheſome condition, ſaid unto him, *How now, old man, does not your heart begin to relent, and are not you willing to abjure your hereſy?* To which he anſwered, *As for hereſy I profeſs none; but if by that word you mean my religion, you may aſſure yourſelves that as I have thus long lived, ſo I hope and am reſolved by the grace of God to die in it.* With which reply they were incenſed, and grew rougher with him, *Doſt thou not ſee*, ſaid they, *that the worms are ready to devour thee? Well, ſince thou art ſo reſolved, we will ſend thee back again to the loathſome place from whence thou cameſt, that they may diſpatch thee, and conſume thy obdurate heart.*——To which he replied in the words of holy patient Job, *I know that after worms have eat this body, that in my fleſh I ſhall ſee God:* And having ſo ſaid he was remanded back to his jail. Some dragoons, quartered with a perſon whom they could not pervert, upon a time being well filled with wine, broke their glaſſes at every health they drank, and covered the floor with the fragments; and being in a merry humour they went to dance, telling their hoſt he muſt be one of their company, and that he muſt pull off his ſhoes and ſtockings to move

move the more nimbly: In ſhort they forced him to dance bareſooted upon the ſharp points of glaſs, which they continued ſo long as they were able to keep him on his legs; they next ſtripped him naked, rolled his body from one end of the room to the other upon the ſharp glaſs, until his ſkin was full of the fragments, and putting him into a bed ſent for a ſurgeon to take the pieces of glaſs out of his body, which was not done without frequent inciſions and extreme pain. Another perſon, having the diſagreeable company of theſe villanous ſoldiers, and having ſuffered extremely by them with the utmoſt conſtancy, was told by one who was looking earneſtly on him, that he diſfigured himſelf by letting his beard grow ſo long, who anſwered, *That they were the cauſe of it, who would not let him ſtir out of doors to go to the barber*; the dragoon replied, *I can do that for you as well as your barber*, telling him he muſt try his ſkill upon him; he then fell to work, but inſtead of ſhaving him he flead all the ſkin off his face. One of his companions coming at the cry of this poor ſufferer, and ſeeing what he had done, ſeemingly blamed him for it, ſaid he was a bungler, and then ſaid to his hoſt, *Come, your hair wants cutting too*; and thereupon began in a moſt cruel manner to pluck the hair, ſkin and all, off his head, and flead that as the other had done his chin. Thus they made a jeſt of, and ſported with, the extreme ſufferings of theſe miſerable wretches.

By theſe inhuman, and more than barbarous, means, they laboured to overcome the moſt reſolved patience, and to drive people to deſpair and faint-

faint heartedneſs by their deviliſh inventions, refuſing to give them death which they deſired; and only keep them alive to torment them the more, till they have vanquiſhed their courage, telling them, *The king will have obedient ſubjects, but neither martyrs nor rebels; and that they have orders to convert them, but not to kill them.*

An Abſtract of the perſecutions of the papiſts againſt the proteſtants in Piedmont and Savoy in the years 1686. *and* 1687.

NOTWITHSTANDING a perpetual and inviolable law was ordained and ſolemnly confirmed to the proteſtants for the free exerciſe of their religion in Piedmont, by the ſeveral dukes of Savoy, in the years 1638. 1649. 1654. and 1655. as you read before in the account of the perſecution of the Waldenſes, yet the old maxim of the Romiſh antichriſtian church, *That no faith is to be kept with hereticks*, prevailed ſo much, that the moſt ſolemn oaths and proteſtations were inſignificant: For after that bloody maſſacre in 1655. which ſeemed irrecoverably to have deſtroyed the Waldenſes, many eſcaped the fury of theſe butchers, and defended their lives with ſuch undaunted courage, that they defeated in ſeveral rencounters a conſiderable party of their enemies, and by the media-

mediation of ſeveral proteſtant princes and ſtates a ſolemn patent was granted them, confirming all their privileges for ever; yet ſoon after the Spaniſh inquiſitors violated the moſt eſſential points thereof, and in 1663. employed fire and ſword once more againſt them. The Waldenſes, knowing by experience that to ſtand in their own defence was the only way to ſave themſelves, were conſtrained to take up arms, and defended themſelves ſo well that they reſtabliſhed their affairs the ſame year; and in 1604. another ſolemn, perpetual and irrevocable patent was paſt and enrolled in the ſenate, but was executed with no better faith than the former, yet not abſolutely broken till the year 1685.—For though they had rendred the duke of Savoy very conſiderable ſervices the year before, in the war of the Banditti of Mondavi, yet the governor of the valleys of Piedmont publiſhed an order forbidding all foreigners to inhabit there, or ſtay above three days without permiſſion under ſevere penalties: The Waldenſes had already heard of the violences uſed in France to compel people to change their religion, but never believed it would have been their own caſe till the duke publiſhed an order, Jan. 31. 1686. prohibiting the exerciſe of their religion on pain of death and confiſcation of goods, and commanding all their churches to be demoliſhed, their miniſters baniſhed, and their children to be educated in the Romiſh religion, under the penalties that their parents ſhould be ſent to the gallies; containing almoſt the ſame things with the French king's declaration annulling the edict of Nants.

It

It is impoſſible to expreſs the fears and grief with which the Waldenſes were ſeized at the ſight of an order ſo ſurpriſing, ſo unjuſt and rigorous, whereby they were utterly deprived of their liberty of conſcience; yet judging this order to be gained by ſurpriſe they preſented four petitions to the duke of Savoy for revoking it, but found no redreſs: When they underſtood that the French king, who had hitherto protected them, had obliged the duke to publiſh it, and cauſed his own troops to advance into Piedmont for the execution thereof, they ſaw their misfortune without remedy, and therefore reſolved to defend themſelves, and preſerve their lives from the danger that threatned them.

The duke of Savoy came into his camp ſome days after the publication of the edict, to ſtrike terror into the Waldenſes by his preſence; and joining his troops with thoſe of France he reſolved to attack the proteſtants, April 22. 1686. The French army, commanded by Cativat governor of Caſal, marched two hours before day to engage them, but found ſuch warm reception that they loſt above 500 of their men, with ſeveral officers of note, and the Waldenſes had only two men killed; but at length the force of the enemy was ſo much increaſed, that the proteſtants, not being able to reſiſt them, agreed to lay down their arms and depart the country according to the edict; but the French, enraged at their loſs, maſſacred them without diſtinction of age or ſex, putting all to the ſword that fell into their hands, without reſpect to women or children, yea old and ſick people had the ſame treatment.

In

In another part of the country the duke himſelf, having burnt all the houſes in his way, came to ſtorm a fort of the Waldenſes, who received him ſo warmly that they killed 300 of his men, and loſt only five; but at length being overpowered in number, and hearing the French were coming to aſſiſt the duke, they treated with Don Gabriel, the duke's uncle, who promiſed poſitively, that they ſhould be abſolutely pardoned if they would yield themſelves to his clemency; and as they made ſome difficulty to confide in his promiſe, he ſent them a note written with his own hand, in the name of the duke, to this effect:—*Lay down your arms immediately, and ſubmit yourſelves to his royal highneſs's clemency; in ſo doing aſſure yourſelves that he will pardon you, and that your perſons, and thoſe of your wives and children, ſhall not be touched.* Notwithſtanding which aſſurance, when the Waldenſes, relying on this promiſe, laid down their arm, they were all made priſoners, and carried to the city of Lucerne, under pretence of being led to make their ſubmiſſions to the duke.——A multitude of others, who yielded upon the like deceitful promiſes, had their lives taken away, and above 12,000 taken priſoners.

After this manner the light of the goſpel was extinguiſhed in a country where it ſhone ſo bright for many ages; the perfidy and treachery of the inquiſitors having triumphed over the true faith to the extirpation thereof:——For diſcovering what ſpirit their perſecutors were of, we will conclude with a few inſtances of the horrid outrages and cruelties committed by them on theſe occaſions.

The

The French ſoldiers, entering the valley of St. Martin, maſſacred many old men, women, and little children, and raviſhed the young women, whom they afterward conſtrained to march quite naked at the head of their army, to ſerve for guides; yea they were ſo monſtrous diabolical as to ſatiate their infamous luſt on the bodies of thoſe they had ſlain. They wanted to deflour Margaret Marande, a girl not 14 years old, and becauſe her parents made ſome oppoſition they inhumanly butchered them: Two others they ſlew for refuſing to comply with their villainy. They put an old man into an houſe and burnt him in it: Four women and three children were murdered in a cave where they had hid themſelves: An old woman of fourſcore they tumbled down a rock, becauſe ſhe did not walk faſt enough. A great number of women, old and young, ſtriving to ſecure themſelves in the woods, were diſpatched with muſkets. The ways were ſtrewed with the dead bodies of little children cut to pieces, and naked women maſſacred with ſwords.—In the valley of St. Martin ſix men, 20 women and ſome children, ſurrendered themſelves to the enemy upon promiſe of ſafety, but the men were inſtantly ſhot to death in the preſence of their wives: Some they tied to horſes tails, and dragged them along till they expired: They hung up an old blind woman before her own houſe.

Some ſoldiers, after they had uſed their utmoſt endeavours to flea Daniel Pelene alive, and were unable to pull the ſkin over his ſhoulders, laid him on the ground with a great ſtone upon his belly

where

where he gave up the ghoſt.—Margaret Sabrajoie, after ſhe was ſtript naked, was run through with a dagger in ſeveral parts of her body; and before they cut her throat, theſe ruffians mortified her little daughter about ſeven months old before her face, and daſhed her head againſt the rocks till her brains flew out. They tied a young woman naked acroſs a mule expoſed to publick view, and in this condition led her through the ſtreets of Lucerne. The ſoldiers, having found a woman named Jaimonate, in the hole of a rock on the mountain of Carbonieres, brought her to their colonel a Savoyard, who demanded how long ſhe had been there, and wherewith ſhe ſuſtained herſelf? who anſwered, *She had been there eight days, and that ſhe nouriſhed herſelf with a little milk of a ſhe goat which ſhe took along with her:* At length, after they would force her to diſcover others who were hid, and ſhe proteſted ſhe knew nothing of them, they put matches to her fingers, and tied her head and feet together backward, and in this poſture threw her down a rock; but as ſhe ſtopped in falling they threw ſtones and brick-bats at her till her bowels dropped out of her belly.

To paſs over an infinite number of examples of barbarity of the like nature, I ſhall cloſe with the death of the worthy Leider, which equally deſerves pity and admiration: He was miniſter of Prabe, and had hid himſelf ſome time among the rocks, but was taken and brought to the palace of Lucerne where the duke of Savoy then was; and being carried to the tower was put into the ſtocks, and fed with bread and water.—They often threat-

ned him with death, unleſs he would turn catholick, but he replied, *That he well knew they could not put him to death with juſtice, ſince he was never in arms, yet he was prepared for death, eſteeming himſelf moſt happy to ſuffer for the name of Jeſus Chriſt.* At length the monks and friars found out judges (though many refuſed to be concerned) who were willing enough to condemn him to death. His ſentence he received with a chriſtian reſignation, without any emotion, fear, or trouble in his countenance. The monks and friars, againſt his will, accompanied him to the ſcaffold, where he made an excellent prayer, and died ſo edifying a death that they themſelves were forced to acknowledge he died a ſaint.

In fine, all the heatheniſh and popiſh barbarities of former ages were revived and acted over again upon theſe bleſſed martyrs, that it is almoſt impoſſible to believe that thoſe who bear the name of Chriſtian ſhould be ſo inhuman, whereby above 8000 perſons have expired, and a multitude more, even all the proteſtant inhabitants of thoſe once flouriſhing valleys of Piedmont were driven into baniſhment, yet the Swiſs and the people of Geneva received them with chriſtian compaſſion, and treated them with all manner of kindneſs and tenderneſs.

5 DE60

God's

God's Judgements upon Popiſh Perſecutors diſcovered in ſome eminent Examples.

I. FROM the firſt plantation of the chriſtian religion in this nation under king Lucius, there never was any king or queen of England in whoſe reign ſo much chriſtian blood was ſpilt, as in four years time during the reign of queen Mary. But as ſhe was prodigal of the lives of the beſt of her ſubjects, ſo it pleaſed God to follow her with plagues and judgements all her life, for nothing that ſhe did undertake proſpered with her.—The faireſt and greateſt ſhip ſhe had, called the Great Harry, was burnt by lightning from heaven; the chriſtian world could not then afford its equal.—She married Philip king of Spain, thereby ſubjecting England to ſtrangers, yet with her utmoſt

endeavours she could never set the English crown on his head. She attempted the restitution of abbey lands, and had all the assistance that the pope could give her therein, yet she was also entirely croſt in that design. She lost Calais in France, which had been in the possession of the English during the reign of eleven kings; with which loss she was so afflicted that she told some of her courtiers, *If they opened her body when she was dead they would find Calais written in her heart.* She was reported to be with child, but it came to nothing. Her beloved husband left her, in whom she placed her greatest felicity and content, so that she could neither enjoy him nor marry another. About the same time the land was grievously afflicted with horrible tempests, famines, plagues, mortal diseases and burning agues, so that between October and December there died seven aldermen in London who had been lord mayors; and the mortality was so great, that much corn was lost in the fields for want of men to gather it; whereby great scarcity ensued, and many poor people lived upon acorns. Lastly, she was struck with a lingering and pining sickness whereof she died; having only reigned five years and five months, a shorter time than any of the kings of England enjoyed since the conquest, Richard III. only excepted.

II. Stephen Gardiner was a most cruel persecutor of the protestants: In king Henry VIII's time he was a great stickler for the divorce from the lady Catharine of Spain, and was therefore made

made biſhop of Wincheſter. In king Edward VI's time he ſeemed a friend to the goſpel, and preached it up; but in queen Mary's days he was the greateſt and moſt inveterate enemy againſt it, and the profeſſors thereof, and continued ſo to his dying day.—The ſame day that biſhop Ridley and biſhop Latimer were burnt at Oxford, the old duke of Norfolk came to dine with Gardiner, who deferred his dinner till about four o'clock in the afternoon, at which time one of his ſervants came poſt to tell him, that fire was put to theſe ſervants of God; and then he came out rejoicing to the duke and ſaid, Now let us go to dinner. The table was preſently ſet, and the biſhop began to eat heartily, but on a ſudden he ſickened, and being carried from the table to bed, he continued there in great anguiſh and torment, ſo that he could void nothing either by ſtool or urine. His tongue was black, and ſwoln ſo big that his mouth could not contain it, and his body was violently inflamed. In this ſad condition he lay 15 days, and then ended his miſerable life. In the beginning of his ſickneſs Dr. Day biſhop of Chicheſter, coming to ſee him, began to ſpeak to him about the merciful promiſes of God, and free juſtification by the blood of Chriſt: To whom he anſwered, *What, my lord, will you open that gap now? then farewel all together; open this window to the people, and farewel all together.*——Being put in mind by another perſon of St. Peter's denying his Maſter, and that he ought not to deſpair:—He anſwered, *I have denied Chriſt with Peter, but I never repented with Peter.*

III. Bloody Bonner, though he died in his bed, lay under the ſpiritual judgement of impenitency, and as he had been a perſecutor of the light, and a child of darkneſs, ſo in darkneſs and at midnight was his carcaſs tumbled into the earth; and as he himſelf had been a murderer, ſo was he laid among thieves and murderers, a place by God's judgement fitly appointed for him.

IV. Dr. Whittington chancellor, having condemned a religious woman to be burnt at Chipping Sadbury, a multitude of people came to ſee her ſuffer, and among the reſt Whittington himſelf.—At the ſame time a butcher in another part of the town had a bull faſt bound ready to be knocked on the head; but the butcher miſſing his ſtroke, the bull broke looſe juſt as the people were coming from the execution of this bleſſed martyr, through whom the bull paſſed, without hurting man, woman, or child, till he came to the place where Whittington was, againſt whom he ran very furiouſly, and thruſting his horns into his belly, he tore out his guts and trailed them about the ſtreets, to the great aſtoniſhment of thoſe who ſaw his wretched end.

V. One Burton, bailiff of Crowland in Lincolnſhire, ſeemed, in Edward VI.'s days, to be a zealous proteſtant, but when queen Mary came to the crown he turned papiſt: Being forward to ſet up the maſs, he went to church, and the curate then reading the Engliſh ſervice, he went to him and ſaid, "Sirrah, will you not ſay maſs, buckle "your-

" yourſelf to it, you knave, or by God's blood " I'll ſheathe my dagger in your ſhoulder."—The poor affrighted curate betook himſelf to the maſs. Shortly after, as this Burton and one of his neighbours were riding together, a crow flew over his head, and voided her excrements upon his noſe, which ran down his beard, and yielded ſuch a ſtink as cauſed him to vomit in a moſt violent manner, whereupon he got home to bed, but could eat nothing, the ſtink and vomiting ſtill continuing, which made him with dreadful oaths and execration curſe the crow that had poiſoned him, and continue in extreme pain till he died.

VI. Arundel archbiſhop of Canterbury, having ſilenced many faithful proteſtant miniſters, by God's juſt judgement had his tongue ſwelled ſo big in his mouth, that he could neither ſpeak, eat, nor drink, for ſeveral days, and ſo died of hunger, after he had ſtarved many poor chriſtian ſouls and burnt their bodies to aſhes.

VII. As one James Abbes, who was burned for a martyr, went toward the ſtake, ſome poor people were begging alms from him; and becauſe he had no money, he pulled off his clothes to his ſhirt, and diſtributed them among them; withal earneſtly exhorting them, " To be ſtrong in the " Lord, and as faithful followers of Chriſt, to " ſtand ſtedfaſt in the truth of the goſpel, which " with God's aſſiſtance (ſaid he) I will now in " your ſight ſeal with my blood." While he was thus ſpeaking, one of the ſheriff's men who ſtood by,

by, and heard him, cried and exclaimed aloud againſt him to the people, ſaying, "Good peo-"ple, believe him not, he is an heretick, and a madman, and out of his wits, believe him not, for it is herely which he ſpeaketh:—As Mr. Abbes continued his exhortation, this wretch conſtantly exclaimed againſt him all the way as he went to the ſtake. But as ſoon as the fire was kindled, the fearful ſtroke of God's juſtice fell upon this wretch, who immediately before all the people grew mad and diſtracted, wherewith he had a while before charged that bleſſed ſervant of Chriſt, and in a furious manner pulling off his clothes, he ſaid, Thus did James Abbes, the true ſervant "of God, who is ſaved, but I am damned;" and ſo he ran about the town, ſtill crying out that James Abbes was a good man, and was ſaved, but he was damned: Upon which his maſter cauſed him to be clothed and bound, and to be kept in a room; but as ſoon as the company were departed, he rent off his clothes, continually roaring and crying out, *James Abbes was the true ſervant of God, and is ſaved, but I am damned*; thus he continued to his death.

VIII. David Beaton, that bloody archbiſhop and cardinal of Scotland, who among others had condemned and burned George Wiſhart before mentioned, was ſhortly after aſſaulted by ſome perſons, who broke into his caſtle and murdered him in his bed: When he was dead, he lay ſeven months unburied, and at laſt like carrion was buried in a dunghill.

IX. One

IX. One Pavie, town-clerk of London, was a very cruel enemy to the proteſtants in king Henry VIII.'s reign, and ſwore a great oath, "That if "he thought the king would ſet forth the ſcrip-"tures in Engliſh, he would rather cut his own "throat than live till that time:" But (ſaith the author) he broke his promiſe, for inſtead thereof he ſhortly after hanged himſelf.

X. Foxford, chancellor to Stokeſly biſhop of London, a bloody perſecutor, and common butcher of the ſervants of God, died ſuddenly ſitting in his chair, his belly burſting, and his guts falling out before him.

XI. Dr. Story, a bloody perſecutor in Mary's days, when Elizabeth came to the crown, could not forbear to curſe her daily in his grace at table, and was deſervedly hanged for his treaſon therein.

XII. One Rockwood, a great ſtirrer up of perſecution againſt the proteſtants, ſuddenly fell ſick, ſtaring, raging, and crying out, "I am utterly "damned;" and being exhorted to aſk mercy of God, he cried and roared out, "It is now too "late, for I have maliciouſly ſought the death of "many godly perſons, and that againſt my own "conſcience, and therefore it is now too late:" Thus he continued till his death.

XIII. John Martin, a great enemy to the W[illegible]denſes, uſed commonly to threaten, "That [illegible] "would ſlit the noſe of one of their chief prote-"ſtant

" ſtant miniſters; but a while after he was aſſaulted by a wolf, which bit off his noſe, whereupon he ran mad and died.

XIV. Before the great and dreadful perſecution of the proteſtants in Bohemia, it pleaſed God to give them warning thereof by divers wonders and prodigies; and eminently to ſhew his judgements upon divers of the Romiſh perſecutors:——One vomited out his ungodly ſoul with his blood; Another ran mad, and caſt himſelf down from the top of his houſe, and roaring fearfully breathed out his laſt: Another ſhot himſelf to death with his own piſtol: Another ran mad, and fell into ſuch a diſeaſe that none could come near him for the ſtink, and at laſt was choaked with vomiting blood: Another being taken with a ſudden diſeaſe grew as black as a coal, uttered his ſpeech like the barking of a dog, and within three days died in terrible pain;—which happened according to what St. Paul writes, 2 Theſſ i. 6, 7. *It is a righteous thing with God to render tribulation to them that trouble you, and to them that are troubled reſt.*

5 DEC60

FINIS.